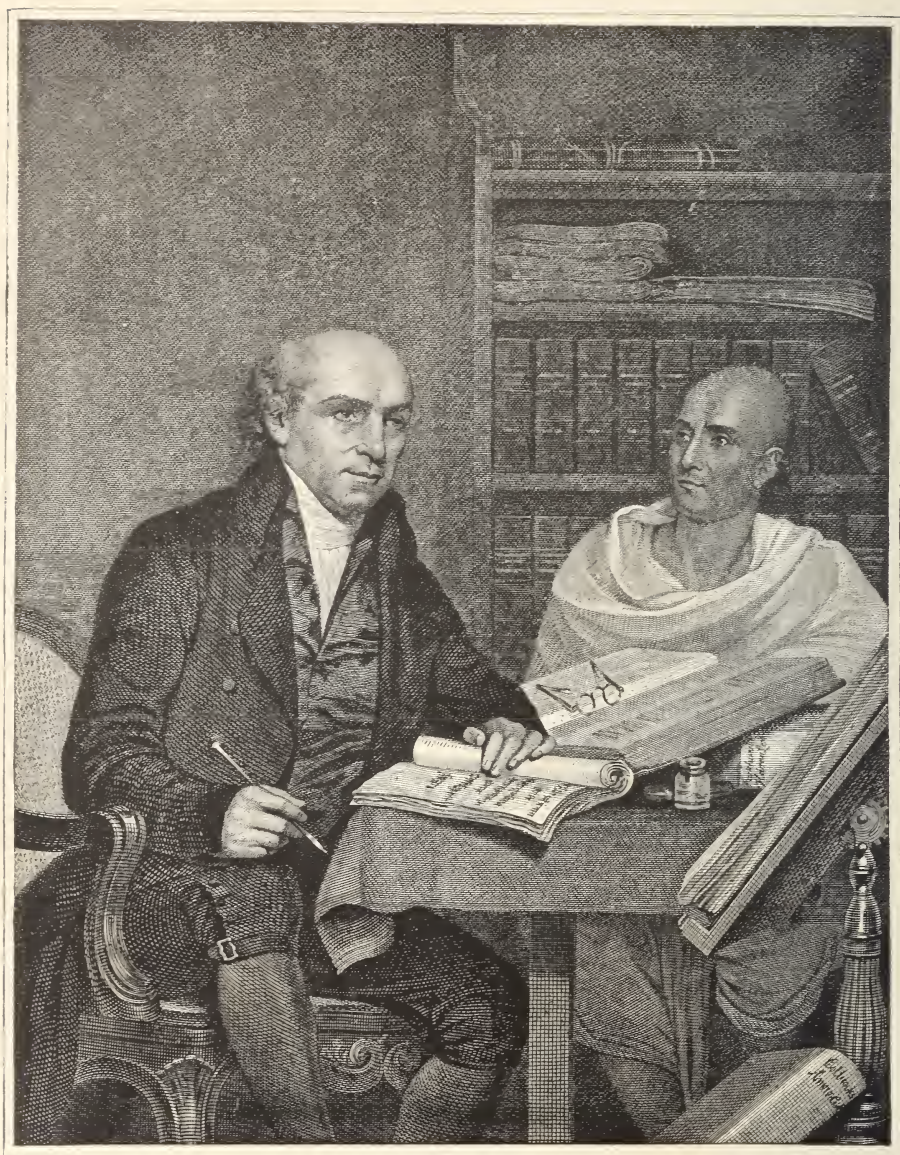


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WILLIAM CAREY, AS PROFESSOR IN FORT WILLIAM COLLEGE, CALCUTTA,
ATTENDED BY HIS PUNDIT.

(From the original painting in Regent's Park Bapt. College, London. A rare picture and best likeness extant.)

THE MISSIONARY REVIEW OF THE WORLD.

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THE HOMES OF CAREY.—II.

BY THE EDITOR-IN-CHIEF.

SERAMPORE was the last of Carey's earthly homes, and is still fragrant with his footsteps and memory. There he and his co-workers constituted a Christian community very nearly resembling that of which we read in the Acts of the Apostles, and more recently illustrated in the *Unitas Fratrum* of the Moravians at Herrnhut.

In Ward's journal, January 18th, 1800, we read: "This week we have adopted a set of rules for the government of the family. All preach and pray in turn; one superintends the affairs of the family for a month and then another. . . . Saturday evening is devoted to adjusting differences and pledging ourselves to love one another. One of our resolutions is that no one of us do engage in private trade, but that all be done for the benefit of the mission."

About seven months later a further and fuller entry reveals not only the happy working of this brotherhood, but a few more details of method. Six o'clock was the rising hour; eight, the hour for family worship and breakfast. They were then printing three half-sheets of 2000 each a week. At twelve noon they met for luncheon, and dined at three. After dinner there was a brief conference, when each contributed some thought on a text or a question of spiritual life. At seven tea was served. There was Bengali preaching once or twice a week, an experience meeting on Thursday evening, and on the first Monday of each month there was a meeting two hours before breakfast to pray for the salvation of Bengal heathen. At night prayer was united for the universal spread of the Gospel. Unanimity and brotherly love prevailed. We give these minute features because every little circumstance pertaining to this Serampore brotherhood is significant.

Five years later that famous "agreement" was formed which was to be read publicly at every station at their three annual meetings—namely, on the first Lord's Days in January, May, and October. That document, already published in full on pages 748-750 of the October issue of 1892 is worthy

of study. We question whether outside of the Acts of the Apostles any document can be found that sounds more like an inspired covenant. It might have been composed by Paul and Peter, James and John, for their own guidance in the first missions of all Church history. It is marked by seven marvellous features : Faith in God, love for the Gospel, passion for the souls of men, a prayerful spirit, a cheerful self-denial, entire devotion to their work, and a singular spirituality of aim. It might well be printed and circulated for universal use in all mission stations of the world.

The home of Carey at Serampore was early made blest by three great events : The baptism of Krishnu Chundra Pal, the first convert ; the publication of the first New Testament in Bengali ; and the appointment of Carey to the professorship in Fort William College.

That first convert was, like his new-found Master, a carpenter. Mr. Thomas had set his dislocated arm and found him already burdened with sin ; and he had pointed him to the only Saviour. Not only he but his family also declared in favor of the Gospel. A few weeks later an event was recorded whose influence on the whole future of India no words could express. Krishnu and Gokool, another convert, the two being of different castes, broke through the iron barriers, and partook of a meal in common and with Europeans. So important was this act, that, like a "love feast," it was preceded by prayer. Thomas and Carey, after seven years in India, thus beheld the first signs of a coming triumph, and exclaimed, as though in the inspired parallels of a prophetic psalm :

" The door of faith is opened to the gentiles !
Who shall shut it ?
The chain of caste is broken !
Who shall mend it ? "

No sooner did the rumors spread that the institution of caste had thus been invaded, than among the natives excitement and disturbance arose. A crowd of more than two thousand gathered, who cursed the daring violators of ancient customs, and dragged them before a Danish magistrate, who, however, commended instead of condemning them. Krishnu was then indicted as violator of a marriage contract between his daughter and a man to whom she was betrothed, but again the charge was squashed, on the ground that the consent of the girl had never been given to the contract ; and so the wrath of man was made to praise God, for two new lessons were taught the Hindus : First, that caste could be broken with impunity ; and, second, that women, and even girls, had some rights touching marriage which man is bound to respect.

Krishnu's baptism took place on the last Sabbath of the year 1800 together with that of Felix Carey—the first convert and the eldest son of Carey going together to the river. Many Europeans, Hindus, and even Mohammedans were present, as also the governor of the district. Felix was baptized after the English formula, and Krishnu after the Bengali. In

the afternoon the Lord's Supper was for the first time celebrated in Bengali. What a Lord's Day that was for India !

The sight must have been a spectacle to angels as well as men, and the Lord had planned the whole occasion in His wisdom as a typical event, forecasting things to come. It was worth waiting seven years to gather in one such ear from this harvest field. It must be remembered that Krishnu's baptism was a formal and solemn renunciation of all idols.

That first convert was the author of the communion hymn, with whose English version we are so familiar :

" O, thou my soul, forget no more
The Friend, who all thy misery bore ;
Let every idol be forgot,
But, O my soul, forget Him not."

The publication of the first Bengali Testament was an event scarcely less momentous. Carey had gone to India impressed with the conviction that no work was more important as a handmaid to the preaching of the Gospel than the translation of that Gospel into the native tongues of India.

We often forget as we speak of missionaries that the printed Bible is the greatest missionary in the world, and that the Bible Society is the greatest of missionary societies. The Bible never dies or grows old or feeble ; it is as young after thousands of years as ever ; never is prostrated by disease, never acts indiscreetly or proves unequal to the strain of work, never dabbles in politics, or enters into unhappy marital alliances, or commits any other of the thousand mistakes of fallible mortals.

As early as 1796 Carey had put on record his belief that the translation of the Scriptures is one of the grandest aids to missions, and his opinion is singularly verified in the fact that no missions have ever been permanently useful and successful unless the Bible has thus been given to the people. If there be any service singularly rendered to the Oriental peoples by Carey which makes his work unique, it is his remarkable success in bringing the vernacular Bible into contact with one sixth of the world's population. When on February 7th, 1801, the New Testament appeared in the Bengali dialect, a special meeting for thanksgiving was held, and that day stands out and apart as memorable, as when Dr. Hepburn presented the Japanese with the Scriptures in their own tongue. This was but the beginning, however, of Carey's work as a translator.

Within two months of landing he had begun on Genesis, and soon was doing a chapter a day. As he translated he read what he had written, to hundreds of the natives, to find how far it was intelligible and accurate. His greatest difficulty was the incapacity of the language to *express spiritual ideas*, but the plodder again triumphed. Before the close of 1795 he began his great grammar and dictionary. By the middle of 1796 he had almost completed the Pentateuch and the New Testament. By March, 1797, the New Testament was ready for final revision, and published in

1801. In 1809 the Bengali version was completed. This was but the beginning rather than the end, and however much he owed to the help of his colleagues in the mission, it still remains true that the Bengali, Hindostani, and Sanscrit he translated with his own hand. In 1825 he stated that the New Testament would shortly appear in *thirty-four* languages, and the Old Testament in *eight* (beside versions in three varieties of the Hindostani New Testament), and of these he had translated several and superintended all!

In 1812 fire ravaged the mission press, destroyed fonts of type, valuable manuscripts, thirty pages of the Bengal Dictionary, and all the materials gathered for years for the dictionary of all languages derived from the Sanscrit. The total loss was \$50,000, yet God so interposed that the friends at home in fifty days made up the whole loss so far as money could repair it.

At the time of Carey's death the Scriptures entire or in part had been *issued in forty languages or dialects*, and within nine years nearly 100,000 volumes, including 31,000,000 pages, had passed through the mission press. No wonder that in 1875 Dr. Wenger said: "It passes my comprehension how Dr. Carey was able to accomplish one fourth of his translations." It still remains a mystery how one man could have done such a work, and he an apostate from the awl!

The third conspicuous event referred to is Carey's appointment to a government professorship.

This naturally followed upon his pioneer work as a translator, for the new Bengali Testament pointed to the man who had in so short a time done so great a work as the fit candidate for such an appointment. At first Carey feared that such a chair in the college might collide with his work as a missionary, but that apprehension was removed; and, in fact, it was as a missionary that he was appointed. For thirty years Carey held his chair in Fort William College.

He began teaching Bengali, afterward Sanscrit and Mahratta; and when he rose from teacher to professor of the three languages, and his income was some \$4500, he unselfishly reserved for his own use less than a *thirtieth part* of this sum, turning all the rest into the mission treasury, an example of self-sacrifice that reminds us of John Wesley.

What a hold Mr. Carey had on both his colleagues and pupils may be inferred from his appointment, four years later, as the Moderator in the Annual Disputation, when he was selected also to give the address to the viceroy. In that address he referred to his vocation as a missionary and to his desire for the evangelization of the natives. Lord Wellesley expressed himself as greatly pleased with the address, of which he "would not have had one word altered;" and added, as to Carey's expressions of regard, "I esteem such a testimony from such a man a greater honor than the applause of courts and parliaments!" And yet this was the man who twenty years before had been a cobbler at Hackleton, unknown to the world.

CAREY MEMORIAL CHAPEL, HACKLETON, ENGLAND.



CHAPEL, PARK ST., NOTTINGHAM, ENG.

(Where Carey, May 31, 1792, preached the sermon on Isaiah LIV: 2, 3, which led to the organization of the Baptist Missionary Society, at Kettering, in October following.)

The necessity for brevity, as well as the purpose of these papers on the Homes of Carey, leads to the passing over of the incidents of the Serampore experience, such as the mutiny of 1806 and the complications to which it led. Suffice to say that, in this crisis, when missionary work was threatened with curtailment and suppression, Carey acted with mingled courage and caution. Enemies of missions were active, and a prohibition was actually issued by the governor-general against the services held in Calcutta, and an order for the removal of the mission press; but in answer to prayer God wrought deliverance.

Then, in 1813, came the debate in England over the renewal of the East India Company's charter, in which Mr. Marsh made himself so infamous and Wilberforce and Wellesley made themselves so famous. Mr. Marsh set Carey and his "fellow-apostates of the loom and anvil and awl" in the pillory, as "renegades from the lowest handicrafts" and "tub preachers"! The struggle issued, however, in the restriction of the company's power and the enlargement of the missionaries' freedom.

The whole story of Carey's residence and experience in Serampore is a romance of reality. It bears and invites closest examination, but our space forbids. But it must be noted how CALCUTTA became in a sense another of Carey's homes. The importance of a place of worship and Gospel teaching in that city led to the building of a chapel in Lal Bazaar, which was opened on New Year's Day, 1809; and as Carey's duties as professor took him regularly to Calcutta, he took a prominent part in the services; and so this marvellous "plodder" filled up all his time with a variety and multiplicity of duties seldom equalled by the most industrious men. To all his other work his passion for souls led him to add itinerating preaching tours.

Near the end of 1807 his wife died. She had been a great source of trial, both by her physical and mental ailments, but her husband showed his tender heart and noble spirit in the patient and considerate manner in which he bore his depressing burdens. For twelve years her condition was distressing, yet he did his work with an insane woman in the next room.

The next year Mr. Carey married his second wife, Miss Rumohr, who proved as great a help as his first wife had been a hindrance. When after thirteen years of married life she also was removed by death, he bore testimony that during all this time their conjugal happiness had been as great as was ever enjoyed by mortals. She was sympathetic, educated, consecrated, and most helpful to him in his work as a translator, habitually comparing the English, German, French, and Italian versions, and persistently working at any difficulty until it was removed. Only eternity can tell how much Carey's ultimate triumphs as translator were owing to her help, whose kingdom came not with observation.

We must pass by all that the cobbler of Paulerspury wrought as a general benefactor of mankind. The first great reform that he sought to effect was the abolition of child sacrifices at the Gunga Saugor anniver-

saries. At this spot, where the Ganges meets the sea, sacrifices were held to be specially meritorious, and so thoroughly have these practices been discontinued that a native Hindu lately in this country has had the effrontery to deny that they ever existed.

The Suttee immolation of widows likewise owes its abolition in great part to Carey. He sought to arouse the British conscience on the subject. It was found that 400 cases took place within 30 miles' radius of Calcutta; and at last Governor Bentinck decreed the entire cessation of this abomination, and when the Brahmins insisted that their consciences taught them that widows should so burn on their husbands' pyre, his calm response was: "Follow your conscience, but an Englishman's conscience teaches him that every one of you that abets such a crime should pay the death penalty." When the proclamation was issued Carey received a requisition to translate it into the vernacular, and the order reached him on Saturday afternoon. He felt the matter to be so urgent that all other duties were laid aside, and before the Sabbath closed the proclamation was ready for circulation. The benevolent institution for instruction of Eurasian children, the leper hospital, the first vernacular newspaper—these are some of the blessings directly traceable to William Carey.

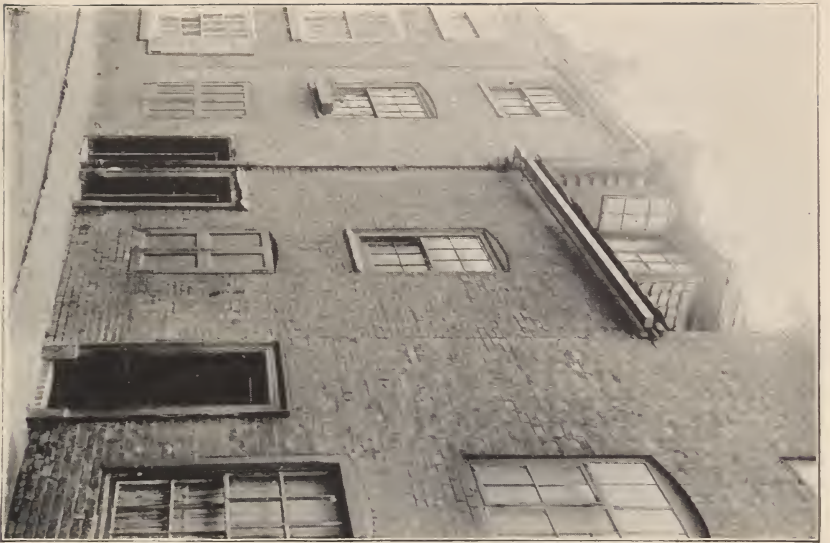
His services to science as a botanist and naturalist remind us of David Livingstone, whom in many respects he closely resembled. He acquainted himself with geology, agriculture, horticulture. The Agricultural and Horticultural Society of India owed its origin to him, as also the Serampore College, which under his presidency took root in the soil of India.

Over forty years William Carey made his home in the land of the Vedas, and this long stay was unbroken by any visit to England. During his last days he received many notable visitors, and none of them had a more vital connection with his life and labors than Alexander Duff, who became in a very important sense his successor. Dr. Culross tells the pathetic story of the recall of Duff, as he was leaving Carey's room on one of the last, if not the last of these visits, and how Carey said: "Mr. Duff, you have been speaking about Dr. Carey. When I am gone say nothing more about Dr. Carey, but about Dr. Carey's Saviour."

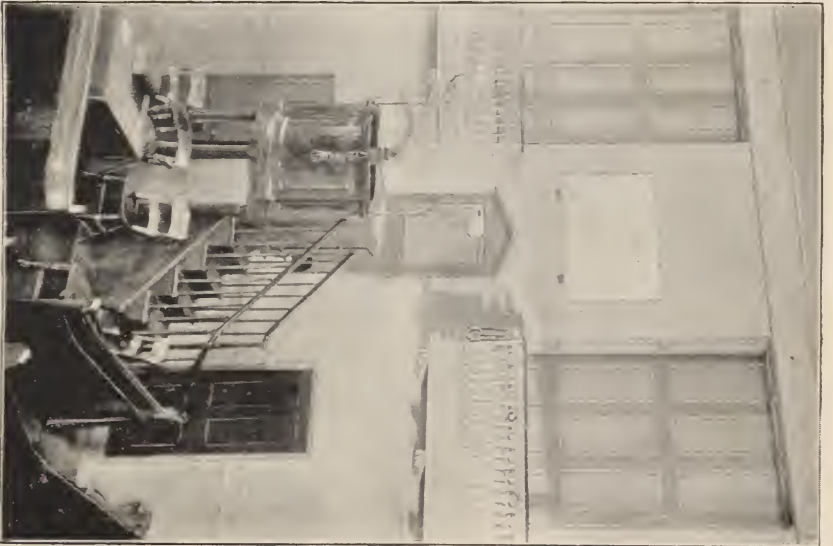
And so in June, 1834, sixty years ago, in his seventy-third year, this prince of missionaries to the Hindus, and one of the six greatest missionaries since Paul, left the land of the Ganges for the LAND OF GLORY, the last, the best of *Carey's homes*.

We close these imperfect notes upon the life of this remarkable man by a quotation from Robert Hall, who, fifteen years after Carey's departure for India, succeeded him in the Harvey Lane Chapel at Leicester.

Robert Hall referred to William Carey as that "extraordinary man, who, from the lowest poverty and obscurity, without assistance, rose by dint of unrelenting industry to the highest honors of literature, became one of the first of Orientalists, the first of missionaries, and the instrument of diffusing more religious knowledge among his contemporaries than has



CAREY'S HOUSE AT LEICESTER.
(In the center.)



THE PULPIT IN HARVEY LANE CHAPEL, LEICESTER.
(Memorial Tablet to Carey, Robert Hall, etc.)

fallen to the lot of any individual since the Reformation—a man who united with the most profound and varied attainments the fervor of an evangelist, the piety of a saint, and the simplicity of a child.”

A GENERAL VIEW OF ECUADOR.

BY ALEXANDER McLEAN, LATE CONSUL OF THE UNITED STATES AT GUAYAQUIL.

Ecuador, as its name indicates, is an equatorial country. The observatory in Quito, its capital, is exactly on the line, and has an elevation of over 9500 feet. To most of us, Ecuador is a small tinted spot on the western side of the map of South America, profusely ornamented with feathery markings supposed to represent mountains. There are many mountains there; but the markings on the maps indicate neither their size nor position.

The most westerly point of Ecuador and of South America is Cape San Lorenzo. It is 80.55° west, Greenwich time. This is the meridian that marks the boundary line between Ohio and Pennsylvania. The boundary line between Brazil and Ecuador is 68° west, or on the meridian of Bangor, Maine. The width of Ecuador is, therefore, about equal to the distance between New York and Chicago. Its coast line on the Pacific is about the same length as between New York and Charleston, S. C. The area of Ecuador is about 218,000 square miles. This about equals the New England and Middle States and Ohio.

There are nine States or provinces in Ecuador, each with a governor and a separate legal existence. The form of government is said to have been copied from the United States, but it is a poor copy. The defeated party in a presidential election usually appeals to the sword. When they are successful there is a revolution; when they are not it is simply a rebellion.

The country is transversed in a generally north-and-south direction by the Andes and the Cordilleras. Between the two main ranges lies a hilly plain called the inter-Andean plateau. East and west of the giant ranges there are other mountains, which gradually give way to plains on the east along the Amazon, and on the west to the Pacific Ocean.

The country has the greatest diversity of climate, ranging from the heat of a tropical swamp to the bleak cold far above the line of vegetation. Every vegetable product may be found by ascending the mountains, from the rank growth on the sea-shore to the stunted pines near the ice line. Every shade of humidity may be found as a constant in some part, from the rainless plains on the Peruvian line to the daily showers on the north. The rainy season moves up and down the coast over 16° of latitude. When it is farthest north the southern line of rain is at Esmeraldas, in the northern part of Ecuador. When the rain belt is farthest south its northern boundary is at

Esmeraldas, hence its rains. The trade winds, in passing from the south Atlantic, yield up the last drop of water in crossing the Andes. The icy crown being fed by this moisture, forms glaciers that move down the mountains and feed the streams. Many of the snowy crowns rise from 1000 to 7000 feet above the line of vegetation, and the constant accretion from snow and rain as the winds sweep over these mountains below the dew point maintains an endless supply of water in the streams. These streams become rivers. In Chili and Peru there is no western current such as blows from the Pacific across Colombia and Ecuador. The Andes cut off their clouds and rain from the east winds, and consequently in those countries there is no rain. In Ecuador one end of the country has six months' rain, while the other end has a dry season, and *vice versa*. A section of the country would show two immense ridges averaging 12,000 feet in elevation, with the inter-Andean plateau averaging about 9000 feet, and two sections sloping to the Pacific on the west and to the Amazon valley on the east. The eastern section is the largest. It is inhabited by Indians still uncivilized, who have their own language and are practically unknown to white men or their commerce. The western section is the smallest and most important. The littoral contains three States, known as the maritime provinces. These are Esmeraldas, Manibí, and Guayas. The States east of them are very mountainous, the towns in them having an elevation from 8000 to nearly 10,000 feet.

Thus we have a country containing mountains that may be measured in miles instead of feet, the largest of rivers, vegetation irrigated by never-failing rivers and fecundated by a vertical sun, producing results unequalled since the coal period—a country with diversity of contour and beauty of landscape second to none. It is not strange that Baron von Humboldt and other savants have gone there in search of scientific facts, nor that Church, the painter, went there to catch the coloring for his sunset in the tropics.

The inter-Andean plateau is the wheat belt. Its elevation is equal to the 40° that separate us from the equator. Apples, peaches, strawberries, and most of the fruits that are familiar here grow there in abundance. Viewed from the mountains, its tilled fields recall Central New York. It was the home department, the District of Columbia of the Inca Government, the civilization that preceded the Spanish conquest. It was one of the sections that was visited by priestly vandalism. Its records and buildings were destroyed. Here and there remains of Indian labor still exist, and in some things it shows that they had advanced farther than their conquerors have done to this day. They had good roads; and the only road in the country to-day is one built by the Indians, which can be followed from Quito to La Paz, a distance of more than 1500 miles. The Indian cement in which the paving stones were laid has outlasted the stone.

The mountains are massed in central Ecuador as they are nowhere else. From many of them thirty tall peaks can be seen in a single glance. Only two of them are known outside of the country—Cotopaxi and Chim-

borazo. Cotopaxi is a volcano. It is 19,500 feet high. Its snow crown is 4400 feet high, and above that the rocky mouth of the crater lies bare. The crater is 1500 feet deep, and the smoke is visible at a great distance. A few years ago, during a period of activity, Captain Murdoch, of the steamer *Casma*, passed through a shower of its ashes a hundred miles at sea, and the fine dust fell on my piazza in Guayaquil. Chimborazo is visible from Guayaquil in clear weather, and is always a surprising sight, especially when the sun has dropped below the horizon, and its rays still touch snowy Chimborazo with a rosy glow. Sangay, a mountain south of Chimborazo, has flowed ever since the Spaniards landed. Its faint boom at intervals of ten minutes can be heard in Guayaquil during the stillness of the night, though it is nearly a hundred miles away. Pichincha, north of Cotopaxi, with Quito resting on its shoulder, is a triple-headed extinct volcano nearly 15,000 feet high. The average elevation of Quito is about 9500 feet. From its streets eight snow-capped mountains can be seen. The streets are paved, but hilly, and the city is picturesque. Streams run through the city, supplying an abundance of melted ice water from the glacial mountain tops. There are a great many churches, convents, and monasteries. It is said to have more priests in comparison to population than any other city in the world.

From the mountain section numerous rivers reach the coast, each with branches like trees. The towns are all on waterways, and so are the dwellings. In the interior most of the travelling and visiting is done in canoes. Roadways are superfluous in the maritime provinces. The principal river is the Guayas, and the principal city is Guayaquil on its banks, sixty miles from the sea. It is as much the front door of the nation as New York is of the United States, though there are numerous small seaports. Where the muddy waters of this big river rush past the city it is a mile wide, seven fathoms deep, with a tidal rise of fourteen feet and a current that runs seven miles an hour. The entrance to the river is a broad gulf dotted with islands and bordered with swamps. Here Nature hides her fevers, as she does her wounds, with new creations of beauty. The seaweary traveller sees bright patches of greensward inlaid in black-green frames of dense mangel trees, fringed with graceful palms and undulant bamboos. Confluent rivers open up new reaches for the vision into the bosom of virgin forests, and the houses of rancheros and hacendados give glimpses of a new, strange life.

When the eye begins to weary of the leafy panorama, a turn in the river reveals the city. If seen first in the evening, the effect is charming. The river front is a broad street, with a league of white buildings which appear to be a succession of arches. The street is abundantly illuminated with gas and electric light, and having houses on one side only, and no piers to impede the view from the river, a visitor is very favorably impressed.

Experience and familiarity destroy much of the favorable impression.

The city is over a league in length and more than a mile wide. It has a river on the front and a broad estuary behind it. The citizens are mainly native creoles. The business and government are carried on by them. They are descendants of Spaniards and natives. They are white, with varying shades. The working population is pure Indian. There are a few colored people and a few Zambos, a mixture of Indian and Ethiopian. There are fewer foreigners in Guayaquil than in any of the other large cities of South America. In the whole country there are not a dozen Americans. The creoles are intelligent, and sharp commercial people. They are a small minority of the total population. In the absence of an actual census only approximate totals can be given. It is believed that there are 100,000 white or nearly white natives, three times as many half-breeds, and about 800,000 Indians.

The educated white men are merely nominal Roman Catholics. The half-breeds are more ignorant than the whites, and their bigoted zeal is proportionately greater. The Indians are practically without religion, though they conform to a limited extent to Catholic forms where they live in towns. The tribes living in the eastern end of the country are indescribably uncivilized. A tribe living on the west coast, occupying the Cayapa valley, a territory about the size and shape of the State of Delaware, have never been conquered by the Spaniards, and refuse to recognize any government. They will not allow white people to settle in their territory.

The country is sparsely settled, and the churches are all in the towns. Roman Catholicism is the State religion ; none other is allowed. Heretics visit the country at their own risk. They are only tolerated. So far as I know there has only been one attempt made to establish a mission in the country. In 1878 Bishop Williams, a Methodist missionary who has a theory, paid a visit to Guayaquil. He resolved to send a missionary there. His plan was to send a minister to open a school. The children were to receive primary instruction in English ; their parents were to pay for the service, and thus a self-supporting station was to be established. About a year later Rev. Mr. Price arrived in Guayaquil. He was provided with a boxful of primary school books. He could not speak Spanish. The laws of the country did not authorize the importation of heretical books. He had trouble and delay in getting his books out of the custom house. Before he got them he contracted the fever peculiar to the coast, and narrowly escaped with his life. His errand was not popular. There were no English-speaking children in the city except my own, and I did not need a missionary.

Some years ago an attempt was made to pass a freedom-of-worship bill, but it failed by three votes, although a strong pressure was brought to bear on Congress through the Foreign Department. One of the lawmakers who voted against the bill said " he was in favor of it, but did not think the country was ripe for it. An ignorant and bigoted people and

priesthood would create trouble. If foreigners were allowed to enter they would build churches, and the rabble would destroy them and probably kill some of the worshippers. This would embroil the nation with nations *móre* powerful. We recognize the fact that we would be better off if we had a good many Americans here, because of their energy and enterprise ; but we have those that are here, and we must do the best we can with them.”

The educated minority would gladly get rid of the priests ; and on one occasion, in Guayaquil, the Jesuits were forced to leave the country. There is no public record of the number of priests, though every priest is on the national pay-roll. Each province has a bishop with an ecclesiastical staff, and there is one archbishop. A tax of 10 per cent is collected on all agricultural produce for the bishops, and an added 7 per cent for rectors. The curates are paid \$75 a month. In Guayaquil there are said to be about 200 priests, ranging from the well-to-do to the barefooted mendicants. The mendicants go through the market, and if the hucksters do not see them coming the best fruits and vegetables go into the basket, and the unfortunate venders have to be content with a scant blessing.

Services begin in the churches at three o'clock in the morning. Each church has a chime of bells. Each bell has a separate rope and ringer. The object of each ringer is to make as much noise as possible. They run up and down the scale with a rhythmic clangor. There is not a bell in the city that is not cracked except the clock tower bells on the cathedral and market.

In providing for their wants the priests charge for every service. Mass for the dear departed is too dear for the lower classes, and a mass is frequently split up as the lottery prizes are. If a man or woman cannot afford a whole mass he can get half of it, or any lesser percentage, if he can find others willing to subscribe. Then the mass is said for Tom, Dick, and Harry, and—others. The others can fill in the blanks. The churches have no pews. The women go to church accompanied by a servant. The latter carries a *priedieu*, and the worshipper kneels on it. The men, generally few in number and more interested in the worshippers than in the service, stand during the mass.

The Sundays are holidays. Cockpits are owned by the city ; and I have seen priests in uniform—they all wear uniforms—betting in the ring. The theatres are open on Sunday evening. The bull ring in Guayaquil was open on Sunday afternoons until recently, when the growth of the city made the land more valuable for building purposes. The devout worshippers rose in time to take in early mass, in order to have morning, afternoon, and evening free for pleasure.

The funerals are a large source of priestly revenue, and they form an interesting spectacle. They are always held at night. When the family can afford it, the priest, with assistants and attendants, marches at the head of the procession. When the priests have an out-of-doors function, they march in

the uniform worn at the altar. A canopy is carried over them, and a guard of soldiers with fixed bayonets march on each side of them. The mourners carry lanterns with candles in them. The extent of the grief is supposed to be shown by the number of mourners. Indians carry the lanterns, and receive fifty cents apiece. The cross-bearer is preceded by a man ringing a bell. Every house must show a burning candle or lamp as the funeral procession passes. The church orchestra marches behind the priest, playing a dirge. The poor people who cannot afford a priest or an orchestra hire hand-organs, and sometimes the music is set for dancing. By playing slowly it has a sufficiently doleful sound. One man carries the organ on his back, and another, who walks behind, turns the crank. They never keep step, and frequently the man behind loses his grip on the handle. This adds to the funereal character of the music.

It is useless to speak of the character of the priests. There are some good ones. They have charge of all the schools, and in two of the cities they have hospitals. At Quito there is a school of science conducted by Jesuits, and it is fairly well managed. In Guayaquil there are two large schools, one called the boys' college, the other for girls. The education imparted is superficial, and more time is spent in learning the saints' calendar and Church history than in acquiring useful knowledge. The white people are given to hospitality, and their manners in public are perfect.

The Indians are stupid and degraded; the stolidity of their ignorance is beyond comprehension. It is a disgrace to the Spaniards and their descendants that the Indians grow worse instead of better; that, with centuries of history behind them, their conquerors have accomplished nothing for the unfortunate aborigines. Not only have the Indians been neglected by the Roman Catholics, but the negroes have been allowed to return to the condition they lived in before they were removed from Africa. After emancipation many years ago negroes flocked to the rivers Santiago, Mimbi, Cachati, and Bogotá, and formed villages, and to the number of 2000 live as savages. Playa de Oro, one of these negro settlements, shows a nude population, ignorant and bestial, a disgrace to the nation.

In Guayaquil and the larger towns the men wear light clothing made in Parisian styles. The women wear trailing dresses and French shoes, but no hats. The mantilla serves in place of bonnets. The Indians are fully attired with trousers and a hat. A poncho is added in cool weather. The Meztizos—descendants of whites and Indians—are the artisans. There are scarcely any manufacturers. The carpenters, masons, painters, and paper-hangers are all of the mixed race. The absence of wheeled vehicles make public porters a necessity, and they are all Indians. They carry their burdens mainly on their heads. Every white person has a retinue of servants—a man to do errands, a cook, a washerwoman, a house servant, and their retainers constitute the retinue. The cook has no stove. There are no chimneys in the country. The kitchen fire is made in a box filled with sand. The cooking utensils are made of earthenware, and the fire is

fed with charcoal. Several children, usually the cook's family, are required to fan the fire. Ladies do not go to grocery stores or the market; these errands are attended to by the errand man. He is given a daily allowance, and spends as little of it as possible. That makes a constant feud between him and the cook. The utter lack of cleanliness keeps white people out of the kitchens, and the service is worse than can be imagined. Living for white people is expensive, while for the Indians \$3 a week suffices for a family.

The houses in the maritime provinces are built with heavy hewn timber frames. The walls are made of macerated bamboo covered with adobe, and papered inside and out. The lower story is smaller than the upper story, the piazzas projecting over the sidewalks to the line of the curbstones. The white people live in the upper stories; the lower stories are used by Indians and negroes, or for stores and storage rooms. The stores are small and well filled, but each store requires one or more storage rooms. There are no glass windows. The store fronts are all doors, and when they are open the entire interior is on exhibition.

The heavy timbers of the buildings are required to support the weight of tile roofs and to steady the houses in earthquakes. In the colder mountain sections the walls are lower on account of more frequent earthquakes, and are built of stone, adobe, brick, or mortar and broken stone. The broken stone and mortar make the best wall for earthquakes. The mortar and stone are moulded in layers *in situ*, and when they harden the wall may crack in all directions, but the broken stone dovetails the cracked wall together, and it will not fall.

From the isthmus down to the southern end of Chili is 4867 miles. Only the 417 miles occupied by Ecuador is closed to missionary effort. That will be closed so long as heretics are at best only tolerated, not allowed. There are 4450 miles open to the missionaries; but there are no missionaries for the opening. Out of a total of more than sixty seaports on that coast, only five have missionaries.

South America extends from 15° north of the equator to 55° south of it, and has every kind of climate and country that we have from the West Indies to Labrador; every degree of intelligence in its population, from bright, keen business men and diplomats, to the hopeless Indian in his unspeakable wretchedness. It has well-built, beautiful cities with large populations, like Buenos Ayres, that is drawing near to a million souls; Lima, which approximates Boston, and a number of cities over the hundred thousand line, besides thousands of smaller cities, towns, and villages. It offers every age and condition of mankind for missionary work, and every kind of climate. But somehow there are not many takers for the offers. Well has this been termed the **NEGLECTED CONTINENT**.

THE PROSPECT.

BY CHARLES C. STARBUCK, ANDOVER, MASS.

Is it certain that Christianity will always continue to prevail, or even to exist in England and America, active as it now is in and from these countries? Why should it be certain? The Church is not more firmly established among us than she was for generations in North Africa, from which, nevertheless, she has been swept out, almost to the last shred, for some eleven hundred years. Mormonism, uniting a vileness far exceeding that of Islam to an organization compared with which that of Rome, so much dreaded by us, is loose and flaccid, and filled with immitigable malignity toward Christianity, already prevails in one great mountain commonwealth, and holds the balance of power in several others, showing no signs of decline, however much it may yield for the moment to invincible necessity, as to the practice of its social tenets. As much more dangerous than Mormonism as an impalpable malaria is more dangerous than an armed host, the subtle poison of necromancy fills our whole atmosphere. We do not mean the mere opinion that the departed sometimes manifest themselves to the living, which of course has no doctrinal significance, but the belief that truth and duty are to be henceforth discovered by magical consultations of the dead. This system detrudes Christ from His uniqueness of place in the universe, blots the Creator out of view behind a murky cloud of wavering ghosts, is found to unhinge all the principles of right and wrong, to profane and dissolve the sanctities of home, to give sensual passion the sanction of an imagined command from above, and parts the life of its victims between a fatuous confidence and a ghastly fear. We plume ourselves on our enlightenment above our ancestors, yet the only difference between us and them is, that they believed in sorcery and utterly abhorred it, while we believe in sorcery and toy with it, and compliment it, and even sometimes (happily as yet but seldom) invite the pontiffs of its dark rites into our own pulpits.

As to Christ in public life, we have ceased to expect, a few States excepted, any mention of Him even in religious proclamations, except in the date, from which we should be ready any day to see His name thrust out. Now it is either true that all authority is committed to Him in heaven and earth, or it is false. If it is false, why do we any longer call Him our Lord? If it is true, why do we consent to have Christian men in public trust unchristianized in their public acts? It is well to shrink from being persecutors, but it is unmanliness and cowardice to allow others to persecute us out of the public and private expression of our public and private faith. Better that these pagan proclamations should cease than that they should be afraid to return to the time when they witnessed that they were addressed to a Christian people.

Of course the hereditary enemies of the Christ of God are not slow to

find their account in all this. They are helped in this by the senseless divisions of Christians, who to gain a point against one another are not ashamed to call in the help of the common foe. We have seen lately, quoted with evident glee in a Christian journal, a sneering declaration from a Jewish journal, referring to the proposal that the projected Cathedral of St. John the Divine shall serve also as a national mausoleum. The Jewish writer mockingly says that the American people are not likely to be found on intimate terms with St. John the Divine. Now, seeing that the American people, as a whole, are as yet, at least, a Christian people, as the Supreme Court has of late emphatically affirmed, this taunt on the part of the Jewish hater of the sublime apostle would be an intolerable insolence, were it not for his evident hope that the identification of the nation with Christ may yet be undermined and exploded. Viewed in that light, we cannot fairly call it anything more than a legitimate manœuvre of war.

This writer says that Jonathan is too genuine a man to be a saint, or, it seems, to have anything to do with saints. The evident, and evidently intended implication, is, that the apostles were not genuine men. The apostles are now exalted above the scourgings of the Sanhedrim, but the true inheritance of mocking hate has not departed from the sons of the Sanhedrim.

A Jewish lady, also quoted, with somewhat effusive appreciation, in a Christian journal, gives a really noble description of our Lord's life on its human side, but with an evidently settled determination to ignore the absolute incompatibility of this admiration with the continued rejection of His unmistakable claims to spiritual supremacy, as well over His brethren of Israel as over the world. Christianity, she declares, has no power of compelling Jewish conviction. The Inquisition, she says, could never make them Christians, and all the mild but zealous efforts of Presbyterianism have failed to secure a single honest convert. If she had consulted Mr. Henry C. Lea, she would have been reminded that the Inquisition never undertook to make the Jews Christians. It exercised jurisdiction (apart from cases of insult offered to Christianity) only over those who had already accepted baptism. Accordingly, as Mr. Lea shows, conversions from Judaism were at a stay between the setting up of the Inquisition and the banishment of the Jews from Spain. However, passing over this, and coming to the present, we see that this lady describes the one hundred thousand free accessions of Jews to Christianity within this century as having all been feigned. According to her, such men as Neander, Caspari, the elder Delitzsch family, Rabbino-witz, Rabbi Frye, Bishop Alexander, Bishop Gobat, and a thousand others like them, have all been hypocrites alike! Purity of life, long and unpretending labors, and that unflinching benignity which is the surest sign of sincerity, all go for naught with her. She cannot possibly know the heart, but having, by a sheer exercise of proud resentfulness of will, set it down as an axiom that no Jew

can honestly become a Christian, the most luminous demonstrations of character no longer signify anything to her. Of course this assumption of hers is reflected upon all the past, for if the Jews of the first century could honestly own Jesus for the Messiah, it is plain that those of the nineteenth century can.

“He that despiseth you, despiseth Me.” Christ, through all the ages, has awed and daunted men. Therefore they have been wont to express boundless admiration of Him, and have contented themselves with contemning those who believe on Him. This attempt to worship the Fountain and abhor the stream is curiously illustrated in a heathen oracle given, I believe, in the third century. Some pagans who were disquieted by the rapid advance of the Church asked of some shrine—perhaps Delphi itself—what they were to think of this new sect. The answer was to this effect: “The foolish people are hopeless of cure, but that pious soul is exalted to heaven.” All such attempts, continually renewed, have every time hopelessly broken down. Christ’s claims of spiritual supremacy are too indissolubly combined with every word and deed of His to be detached. We must either own Him for the Head of Israel and of man, or say frankly that He deserved His doom by an insane and impious arrogance. Far more logical and far more permanently sincere than these attempts at an impossible division was the frank brutality of that Jewish convention held in Paris some years ago, which was described as greeting with storms of applauding laughter every repeated reference of the scoffing president to “the Christ whom you have crucified.” Here, still more than in honeyed words through which the underlying hatred and contempt will still exude, is to be found the really animating instinct of the Judaism of to-day.

We are very much disquieted over the Jesuits. We have good reason. They are only some twenty-five thousand avowed members, but their devoted adherents are innumerable. “Their mission,” says the Catholic priest and philosopher Gioberti, “is to diminish the amount of intelligence in the world,” and faithfully have they discharged it. They repress intelligence where they can, and where they cannot they try to dwarf and distort it. They wisely allow such a proportion of wisdom and spiritual independence even within their own order as to put a fair face on matters, but never forget their essential aim. Now, there are said to be twelve million Jews in the world, rather than seven. The vast bulk of them, we have good reason to believe, are simply desirous to earn an honest living, or to practise their religion without standing in anybody’s way. Many of them are illustrious members of Christian States with whose faith they have not one thought of tampering. But seeing the uncommonly high percentage of mental ability and keen activity of character found among them, as well as of high culture, and the length of life belonging to them as a people, and assuming that there are five hundred thousand Jews in the world whom the inevitable inferences of their religious position, and the ages of

cruelty which they have suffered during the barbarous times and among the barbarous races of Christendom, have kindled into invincible hatred, surely this half a million may well be expected, in annihilating effectiveness, to leave the Jesuits far out of sight. The Jesuits, indeed, first began to be the objects of dread and dislike when, about 1580 or 1590, their ranks were largely filled up with Spanish Jews. Wherever the Jews can obtain influence in Freemasonry, they are expected as of course (and they seldom disappoint the expectation) to turn it to ends of deadly animosity against the Church. On the Continent generally, but especially in Germany, they have long been wont to direct the press, which, as is known, they largely control, into bitter hostility toward every form of earnest Christian activity, especially toward missions. Their increasing control of the land gives them increasing rights of patronage over the parochial clergy, which they are not slow to use for the same end. Their increasing control over press and purse in this country is proceeding with no slack pace.

By the stealthy action of a heterodox council, the whole Church once, says Jerome, "suddenly woke up and found itself Arian." But let us not imagine that the world will ever suddenly wake up and find itself Christian. We are not told that when Satan discovers that his time is short he becomes meek, but that he "hath great wrath." The Church, until these our American days of rosewater and self-lauding optimism, has always believed that the victory would not come without a counter-incarnation of the devil; and in what race may we better hold it likely to come about than in that mighty and central people of mankind, which has been honored to receive the incarnation of God?

It is promised that the gates of Hades shall not prevail against the Church; but neither could they prevail against her Lord, yet for a little while they swallowed Him up. There is therefore nothing in this promise to assure us that what the fathers succeeded in accomplishing against the Head, the sons may not succeed in accomplishing for a little while against the body. Infernal skill, availing itself of the contingencies waiting at every turn in a time when the very foundations of the world seem to be out of course, may, as in narrower ranges they often have done before, effect sudden reversals and overturnings of the most disastrous completeness. They will not be lasting, but they may be tremendous while they last. In spite of all our busy zeal, it is true that, in face of the sly encroachments of Antichrist, the note of a large part of our somewhat too dapper and smirking Christianity is, as an honored friend has said, "utter nervelessness."

"And when those things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

PRESENT ASPECTS OF THE MISSIONARY WORK IN TURKEY.

BY A RETURNED MISSIONARY.

There are two points of view from which the missionary problem in Turkey may be regarded. From one, we regard simply the actors as solely responsible for their acts and ready to justify them ; from the other point we try to detect the many forces that often lie out of sight, which inspire the actors, and are often as efficient as they are obscure, and to most persons entirely unknown.

From the first point of view, the Turkish Government has entirely changed its policy toward American missions. In former times persecution came from Armenians or Catholics, who regarded their interests as compromised by our work. The Turkish Government regarded all Christian sects as equally *ghiaours*, and entitled to the same treatment. A Sheikh-ul-Islam gave this decision in a "fetva" as the dictum of the law.

Furthermore, in the beginning the Muzlims were inclined to friendly decisions in favor of Protestants, because of their rejection of picture and saint-worship, which is an abomination to the true Muzlim. This would still be the natural inclination of every Turk but for other influences.

A few years ago—perhaps six or eight, varying in different places—there began to be manifested a spirit of repression toward our Protestant schools, churches, colporteurs, and every branch of our work. There have been exceptions to this course. Wherever there has been a governor of common sense and a spirit of justice—and there have always been such here and there—the old way of equal justice has had its course. But repression has steadily gained, and it weighs heavily upon every department of Christian activity ; and this spirit of repression has grown into a policy of very active opposition. Schools have been closed, churches have been shut, and colporteurs arrested, all on flimsy pretexts which only served to show the animus of the reaction ; and yet Turkey claims to be a civilized State !

In this process of annihilating missions, Turkey ignores the pledges she has given to Europe. In the celebrated royal rescript called the Hatti-Scherif of Gulhané, and in the still more celebrated Hatti-Humaiyoun of the Peace of Paris, the Sultan expressed to Europe the principles which were to guide his administration of government. These have been and are uniformly disregarded and trampled upon ; and yet Turkey claims to be a civilized State !

The testimony and the oaths of Christian subjects are not allowed in the courts of justice (?) ; and yet Turkey claims a civilization superior to any Christian State !

The government condones household slavery and polygamy and the manufacture and sale of eunuchs. The highest officers of state are part and parcel of this infamy ; and yet they proudly claim that the Ottoman

Government is an example of freedom and liberality to all the governments of Europe.

The Turkish Government crushes the schools of its Armenian subjects and forbids their emigrating to more enlightened countries, thus reducing them at once to ignorance and slavery. If a young man escapes and obtains a foreign education and citizenship and returns, his passport is his condemnation. He is imprisoned, beaten, his property confiscated, and he dies in utter wretchedness. As bribery universally governs the administration of law, and as law is often the caprice of the judge, efforts on behalf of the wretched are of little use, unless backed by power. But the government coolly claims a place among the civilized nations of the earth ! For some strange political purpose this seems to be accorded.

In this effort to efface American missions there is a gross violation of treaty rights. American citizens are to have all the rights, immunities, and privileges of the most favored nation. Have any Catholic missions been disturbed ? Are the schools of the Jesuits closed, or in any way embarrassed ? Are their books seized and confiscated ? Do Frenchmen have books of science, law, medicine, history, in the French language, seized at the port of entry, on their way to some Jesuit college, and never returned ? American missionaries suffer these things, and any mild remonstrance of our Government is treated with great politeness and absolute neglect.

The promise of indemnity for property destroyed is very easily and readily made, and very seldom fulfilled. The Turkish Government makes sport of these promises. As they mean nothing and cost nothing, they are the cheapest way of settling a difficulty ; and they encourage the outrages which may be the secret object of the government.

In these strained and unhappy conditions the missionary work pursues its way with all patience and hope and trust in God. In some places there are manifested more earnest effort and real progress. Some of the smaller and feebler churches, weighted down with destructive taxes, often gathered without giving any receipt, so as to be exacted a second time, thus driving the people to the famine point, have been almost blotted out. They are unable to support even a teacher, and the missionary funds are so crippled that such places must be abandoned. In a few cases the enemy is accomplishing his purpose of effacement. In other places the work grows strong by trial. It is the old contest between "the gates of hell" and the kingdom of Christ.

A very unfortunate influence, having no connection with the missionary work and utterly abhorred by it, has come in to embarrass it, and in some places to produce great evils. It is the revolutionary plot of the Huntchagists. This absurd and wicked movement has its centre at Athens, and its branches in London, Paris, and Worcester, Mass. Its object is to establish secret revolutionary and insurrectionary coteries all over the empire, wherever there is an Armenian population, large or small. They

profess to be secretly providing arms and ammunition, so that when opportunity shall favor an effective blow may be struck. The leaders of this plot collect large sums of money from the poor Armenian laborers in this and other countries, and make them believe that it is all spent for arms and transportation. The Turkish Government is aware of all this, and it is not probable that a single rifle or a package of ammunition has been introduced into the country. The contributors are, however, made to believe that every dollar goes right home in so much rifle or powder.

There are about 2,500,000 Armenians in the empire. They are all scattered in small bodies over the empire; they are entirely unarmed; they are unused to arms; they are a peaceable, industrious people; they could nowhere assemble an armed force; the roads are all in the hands of the Turks; they are all armed and used to war. The first attempt at a rising would be wiped out in blood. The more intelligent complotters admit this, but reply, The Turks, when thus excited, will commit such bloody outrages upon innocent, unarmed men and women and children, that Russia, in the name of humanity and with the approbation of the whole world, will march in and establish justice. So these complotters, by their own confession, do intend to excite the Turks to such a slaughter of the innocent Armenian people—among them their own fathers, mothers, brothers, and sisters—as shall strike with horror the civilized world, and call the armies of Russia into Asia Minor. Was ever a plot so insane and wicked? But the Turkish Government is fully aware of the whole foolish scheme. In case of the least sign of a revolutionary movement, those engaged in it will be very summarily dealt with, and many of the innocent will suffer with the guilty, but any general mob vengeance will be suppressed with an iron hand by the government.

The complotters have used every means which craft and malice can invent to involve the American missionaries and the Protestant Armenians in this revolutionary scheme. For a time they succeeded in making the Turks believe in their guilt. It is now, however, generally understood that all such schemes are abhorrent to the missionaries and to the Gospel of Christ. Then they, the complotters, turn and accuse the missionaries of being friends of Turkish oppression and hostile to the Armenians.

If now we seek, from our second point of view, the underlying reasons of this change, they are not difficult to find. They do not lie upon the surface, and they are generally overlooked. Those who regard Turkey as an entirely independent empire, having its own inherent policy and carrying it out, as France or Russia does, fail to apprehend the condition of things. The Ottoman Empire exists by the jealousies of Europe. Its diplomats study the contending or the co-operating forces of the great powers, and shape their own course accordingly. They do not consider themselves able to oppose the united demands of such powers as France and Russia unless they can bring in other powers able to cope with them. That the Turkish Government is pursuing a particular course is no proof

that it does so of its own motion or choice. It goes whither it is driven ; and the present Sultan shows great skill and sagacity in playing off the designs of one power against those of another, so that they cancel each other, and he remains free and undisturbed.

With regard to Protestant missions in Turkey, it need hardly be said that the Catholic missions have from the beginning been their most vigorous opponents. The Catholic missions were old and well endowed and numerous when Protestant missions entered the empire.

France, whatever government she has had, and whatever religious or irreligious policy she may have had at home, has always powerfully supported Catholic missions abroad. Her patronage has been open and pronounced. The Ottoman Government would never dare to show hostility to Catholic missions or a Catholic missionary. But Russia has a far greater influence in Turkey than France has. She is the patron and defender of the Greek Church in Turkey. She abhors the entrance of Protestantism into the empire. Her ambassador, M. de Boutineff, declared to our missionary, Dr. Schaufler, that "the Czar would never allow Protestantism to set its foot in Turkey." The teacher Mesrobe was condemned to Siberia by the Czar Nicholas for the crime of co-operation with missionaries. Nicholas incited Sultan Mahmoud, in 1839, to expel the missionaries from Turkey, as he, the Czar, had expelled all English missionaries from Russia. The Sultan's death and the consequent changes spoiled the game.

The next move, under the instigation of the Czar, was through the Catholicos of Etchmiadzin, who induced the Armenian Patriarch, in 1846, to utter the great anathema against the Protestant Armenians. The Czar hoped by this to efface Protestantism. It led, on the contrary, to its legalization in the empire.

The Crimean War was hastened, in 1853-55, not merely to get Constantinople, but to destroy the hated faith which so much annoyed and alarmed Nicholas. Has Russia of late grown liberal and tolerant? Is she not still persecuting the Stundists, the Menonites, and the German Protestants with relentless rigor? Is it the united influence of France and Russia that has turned the Ottoman Government against missions? There is the power that lies back of all the injustice, hostility, and outrages of the few past years.

The infamous Huntchagist revolutionary movement is purely a Russian invention. It is similar to movements among the Bulgarians in 1877 ; not that any Russian will acknowledge this. The same plots that he supports with money and secret agents he often denounces publicly. It is weakness to be deceived by her deceptions.

The aspects are cloudy, and there is no prophetic spirit to reveal to us the future ; but we believe in Him, and we trust in Him, who is "Head over all things unto the Church," and who will put all things under His feet. The resources of Divine Providence in baffling the plans of Russia are not exhausted.

THE INDIANS IN THE UNITED STATES.

EXTRACTS FROM THE "MONATSBLÄTTER FÜR ÖFFENTLICHE MISSIONSSTUNDEN"
FOR MARCH, 1891, TRANSLATED BY JULIA H. STRONG.

A nation may be in such a position that another nation is intrusted to it. We are speaking now of America, and of the poor redskins in the United States, who are expressly acknowledged by the American Government as its *protégés* and foster-children, but are repeatedly treated with anything but a shepherd's faithfulness and a father's love. We will not rehearse the sins of the earliest immigrants in this direction, especially in the beginning of the formation of the American States. It must be admitted, however, that not much could be done for the Indians by these first immigrants, even with the best inclination. They had so much to do for themselves with the cultivation of the soil, the laying out of the settlements, the clearing of forests, and then, as the emigrations from Europe became all the time larger and more various, so much, too, with the regulation of their civil and State relations, that, on the whole, they must have been glad if the Indians only left them in peace. True, had the settlers been nothing but Eliots, Penns, and Zeisbergers, then indeed all would have gone otherwise. But they were not exactly; and then comes the consideration that formerly the Indians had still room enough to rove in the mighty forests and on the gigantic prairies of their old home, and to lead according to ancestral custom the wild, free life of the warrior, hunter, and sluggard. How hard it was, then, to reach them with school, sermon, agriculture, and civilization!

Everything has changed since then. There are now no longer little groups of settlers who are surrounded and endangered by numerous Indian bands, but, on the contrary, small groups of Indians who are hemmed in and pressed on all sides by the whites. Already utter want and the lack of former occupation point them to agriculture, to cattle raising, to the learning of trades, and to a civilized life altogether. Naturally it would be much easier to instruct and educate them than ever before.

Officials are constantly changing in America, according as, at the Presidential election, the one or the other of the political parties has conquered. Under President Grant, only such persons were appointed as Government agents on all the Indian reservations where missions exist, as were proposed by the respective missionary societies. But since 1880 this excellent arrangement has been set aside; and so every few years new persons come to these important positions—persons who wish and do just the opposite to that which their predecessors strove after; yes, persons who generally think only of themselves, not of their wards, the Indians.

All this has lately come again clearly to light through the recent Indian insurrection, which raged in December, 1890, and January, 1891, and came within a hair's breadth of becoming a great general Indian war.

The Americans themselves do not conceal the fact that their officials bear the principal blame. Thus writes, for instance, the *New York Journal of Commerce* :

“The situation is a grave one. . . . It seems finally positive that the red man must be exterminated, as he will by no means adapt himself to civilization. As for the rest, the palefaces are greatly to blame in the suppression of the Indians. Our Indian policy is truly not suited to fit the poor savages for useful members of human society. The officers who are intrusted with the oversight of the Indians and the management of the agencies are in most cases quite incapable, and many times dishonest also, while they sell for their own profit a great part of the provisions, articles of clothing, etc., intrusted to them for their *protégés*. These officers let the poor redskins with their families starve and freeze,* and treat them brutally besides. After all, it is not surprising that the free sons of the desert become rebellious occasionally under such circumstances. Instead of disarming the Indians, letting them have ample maintenance, and educating them for agriculture or other employments, the poor people are furnished with good weapons, munition, and horses, nominally so that they may gain their livelihood by hunting buffaloes, which have long been exterminated, however, while they are left otherwise to be hungry and to freeze—a peculiar method on the part of our Government of caring for those placed under its protection, the descendants of the original possessors of this country !”

But indeed the Americans are not alone to blame. Even this last uprising, with the disturbances which preceded it, is explained substantially by the deep-rooted *heathen superstition* of the Indians and by the absolutely wicked resistance of many to the Gospel and civilization. The soul of the insurrection was the now fallen Sioux chief, Sitting Bull, who in 1881, when also taken prisoner as the leader, had sworn vengeance on all whites, and defiantly proclaimed his lasting opposition to all attempts of the Government for the spiritual uplifting of his tribe. But was he not then a great chief, who was cheated by the whites out of his power and his rights? No, on the whole he was no chief in the true sense of the word, but only a leader of so-called medicine-men or sorcerers, and that he had so great influence over not only the Sioux, but other tribes formerly living not exactly in friendship with them (Arapahoes, Apaches, etc.), is accounted for by the fact that many were afraid of the mysterious supernatural powers which superstition ascribed to him. And he was not the only medicine-man who, as the peculiar representative and champion of the old Indian heathenism, called the companions of his faith and nation to battle against the palefaces. For instance, we hear of one, Short

* This statement is somewhat overdrawn. But this is true, that the Government appropriated for the year 1889-90 full \$150,000 less for the support of the Sioux Indians than in the previous year; and this even after new treaties had been concluded with them, and the representatives of the Government had promised that the previous supplies of provisions, etc., should *not* be curtailed!

Bull, who is reported to have repeatedly performed with his followers the so-called spirit or dream dance since last summer. At these dances there are purely heathenish proceedings. First a tall tree is brought to the place designated by the medicine-man, and newly planted there. Then the chiefs of the tribes taking part (Sioux, Cheyennes, Arapahoes, and Crows), splendidly adorned with finery and paint, seat themselves under this tree, while the rest of the Indians, from about five hundred to one thousand in number, begin to revolve around them swiftly in a circle. After some time they become dizzy. Then they turn about and whirl again in the opposite direction, and this continues, alternating to the right and left, until they are no longer able. At intervals the call resounds, "The buffaloes are coming back; the buffaloes are coming back!" Each dancer is armed with four weapons consisting of leather thongs, with stones twisted into them, and with these he beats himself about the head from time to time to hasten the beginning of the longed-for stupefaction. With the same aim they knock their heads against the ground, or against each other. Now begins in certain ones that swoon during which the spirits, and through them the Great Spirit, communicate to them revelations of all sorts. They fall to the ground, and remain lying until consciousness returns. The dances of last fall and winter almost gave rise to hopes in regard to a curious mingling of heathen and Christian ideas. The seers stated that the Son of God had appeared to them and revealed that He would soon appear as their avenger and helper in need; then the earth would tremble, out of two high mountains great streams of mud and earth would pour themselves out with fearful uproar to bury the whites, together with their streets and cities, which disfigure and pollute the earth, as well as all the redskins who imitate the palefaces; then the forest would grow again, buffaloes, antelopes, and deer return, the whole country resume its original aspect and be given back to the genuine Indians as their inalienable possession. The faithful children of the Great Spirit ought, therefore, to be only fearless and not yield to the whites in anything; when the Messiah came, he would richly reward them.

"Sometimes it happens that one lies several days in the trance, and the longer time this is the case the greater weight is laid on his prophecies. Sometimes those returning to consciousness believe they have been turned into animals, and conduct themselves correspondingly; indeed, even the others treat them as that which they pretend to be, and one is said to have been killed as a buffalo and eaten!" (*Allgemeine Zeitung*, 1890, No. 353.)

Bishop Hare, one of the warmest friends of the Indians, and one best acquainted with them, sees in this whole movement a desperate effort of heathenism to regain its authority, made doubtful through the Gospel. "In South Dakota," says he, "the work of schools and missions has made great progress, and the whole Indian district is sown over with chapels and school-houses. Civilization was continually spreading; and

this has provoked the heathen party. Compressed on one side by the advancing whites, belabored on the other by those of their own race progressively disposed, they seem like hunted deer, and what many missionaries have expected for some time has happened : heathenism has come to new life, and even civilized Indians have been carried away by the national and patriotic element in this movement. Many, however, are by no means pleased with the affair, and unless some unseen chance happens, this whole Messiah craze will soon have evaporated like so much other fanaticism."

Meanwhile the insurrection has been quelled by force of arms. A quantity of soldiers, also six Christian Indians, who did police duty for the Government, a Catholic missionary, and some other whites have thereby lost their lives. The number of insurgents who were killed is not inconsiderable. But the dreadful Indian war, which many feared, has not made its appearance ; and this is owing, above all, to the mission—so experts assure us. The really Christian Indians under regular religious training have kept quite aloof from the whole uprising, as well as from that fanatical hope of a Messiah. How different the result might have been if the Gospel had not already taken so deep root among the Sioux ! And we in Europe sometimes underrate the results of the mission to the Indians. The Protestant Episcopal Church alone counts among the Sioux 9 native pastors with 40 helpers, and 1700 adult church-members, who in the last year alone contributed \$3000 for the purposes of the Church and mission ; and the Congregationalists have similar numbers (6 churches), and the Presbyterians (15 churches with native pastors and 1100 communicants). The churches of the last two denominations have even established a Dakota Home Missionary Society, which about two years ago numbered 913 members and raised \$908, which deserves all recognition, especially when one thinks that full half of this sum was earned through the diligent sewing of the women and girls, and that here are no large gifts and legacies from wealthy friends of missions.

In all there may be among the 250,000 Indians of the United States 60,000* members of evangelical churches. It may indeed be said, that is not much—at all events, not much in proportion to the effort expended and the monstrous sums of money which have already been applied to the conversion of the Indians. That is true. It costs, foolishly speaking, \$1000 on an average to "convert" an Indian ; but how much does it cost to *kill* an Indian ? That is much dearer still ! We are almost afraid to speak it out, but it has been estimated that every Indian who was killed in war cost the Government \$1,000,000 ! and when one hears that just in

* According to *The Gospel in all Lands* of 1887, in December, 1886, there were, "not including the five wholly civilized tribes, 30,544 evangelical church-members, 14,550 men and 15,994 women, with 153 church buildings." These five "civilized tribes" are the Cherokees, Choctaws, Chickasaws, Creeks, and Seminoles, together 64,000 souls, all settled in the Indian Territory, and all summed up as the "Union Agency." "These are increasing, and are almost all Christians. (Near them live about 15,000 almost wholly heathen Indians,")

the years 1872-82 \$223,000,000 were expended for Indian wars and all kinds of measures connected with them, one may well believe that computation in a certain sense corresponds with the truth. Even the last little winter campaign against Sitting Bull and his confederates cost several millions.

Yet since Grant's administration the Indian policy has taken a decidedly friendly and benevolent turn. Every year the Department of the Interior, under the superintendence of the President, gives out through a special Indian Commissioner and his sixty agents the great sum of from five to seven million dollars to supply the Indians with food, clothing, household utensils, farming implements, medicines, physicians, and *schools*. An extraordinary amount is done for the last-named object—partly through the support of mission schools, partly because the Government itself establishes schools and pays teachers. The sums which have been granted for this have steadily increased from 1877-87 (in 1877 it was \$20,000, while in 1887, \$1,211,415); the year 1888 showed a slight fall (\$1,179,916), but 1889 brought a significant rise, and for the year 1891 full \$1,842,770 was granted.* True, in this matter of Government schools great mistakes have been made, so that the cause of missions has not been furthered by them, but in a measure hindered. For instance, so excessive emphasis has been laid on English, that the Indian children, it is said, could not get religious instruction at school in their native tongue. But that became better lately since Dr. Daniel Dorchester became the Inspector of Government Schools and General Morgan the Indian Commissioner. Moreover, there is an Indian Rights Association and a Society for the Protection of the Indians, which last seeks to accomplish that the redskins may continue to keep their old division into tribes, their common ownership of land, and their old languages—there are counted more than fifty Indian languages, with two hundred dialects.† Many missionary societies wish the same; but in general now the public opinion, and quite decidedly the Government's policy, is that the Indians should simply be made American citizens, and no longer occupy any separate position in social and judicial relations. They still possess in their one hundred and thirty-three reservations about one fortieth of the whole surface of the United States, but it is mostly unfruitful, and also poor in game. In late years laws have been made according to which the land shall be no more a communistic possession of the tribes as such, but shall be divided among individual families, but it must remain entailed for twenty-five years, because it otherwise would pass over too soon into the hands of the whites (the so-called Dawes Bill of 1887). According to the agents' reports, 75,000 Indians are ripe for this change.

* Translator's note: *The Review of Reviews* gives the appropriation for education of the Indians for 1892 as \$2,300,000.

† According to a statement of the Indian Bureau, there are 65 languages which are said to be as different from one another as Hebrew and Chinese, and again each of these has several dialects—sometimes up to 20—which are related to each other somewhat as Italian and French are, or as German and Dutch.

With this agrees another statement, according to which there were in the year 1885, of those who could speak English to some extent, 28,000 ; of those who could read either English or Indian or both, 20,500, and of those who wore the European dress, 66,000. The number of children in the Government schools had risen in 1890 to 16,000 (including an average daily attendance of 12,000). If it goes on so, and the Government should really reach its aim, there would be at length no "American Indians," but only "Indian Americans," just as there are Irish, English, German, and other "Americans."

Whether this is perhaps the only possible solution of the Indian question, or only another form of the extermination of the Indians, we will not inquire into here. We have already gone altogether too far in the province of politics and large numbers. Now we will make a visit to an Indian reservation in Dakota in the company of a young missionary teacher. We are standing before a block-house whose front has a door in the middle and a window on each side of it. We knock at the door. A loud "Ho!" sounds from within, and we enter. Chairs are not at hand, and after the hand-shaking is over we take our place on the seat of honor—*i.e.*, on a wooden chest standing against the wall. The master of the house smokes a long pipe, and near him sits his wife, idle, too, while another inmate of the house is baking bread and her husband splitting wood. This last is a Christian, but the smoker is an inveterate heathen. The baking excites our attention : a dough is prepared of meal and water, which is rolled out and then cut in cakes half an inch thick, so large that they quite cover the bottom of the pan which stands on the sooty hearth, half filled with steaming fat. The cook lays the cake in the pan, turns it until it is browned on both sides, and then takes it out. It looks quite inviting, and might well arouse our appetite if the surroundings were less repulsive ; but the board with the dough stands on the floor, and there, too, lie the dogs all about the fireplace, while the frying-pan is put down on the bed, the original color of whose coverings is no longer distinguishable for downright dirt.

But we must not lose too much time in looking around. Three little girls are waiting for the instruction we are to impart to them. The matter in hand is the Dakota A B C. According to the Government order, it is true, no more Dakota can be taught in the schools, but they cannot forbid us from going from house to house and teaching the little ones in their mother-tongue. Now the lesson is over, and we read a passage from the Bible ; if one of the women is able, she must also read a few verses ; then we conclude with prayer.

And now on to another house. A man is standing before the door unloading firewood. He speaks pleasantly to us. Then we knock, and we hear an English "Come in." We enter and find the man's daughter, her husband, and a young male relative. The last two seem perfectly captivated by the old delusion that work is a disgrace—at least for the

man. They are doing nothing. However, the young wife is busy sewing gay beads on to moccasins, and has begun to learn to read, and it is now our task to hear her reading-lesson. They are all heathen still.

But our next aim is a Christian home. How different an atmosphere meets us here, although it, too, is only a rude blockhouse, in which stove, table, cupboard, water-cask and beds stand close together! The grandmother is ironing clothes. The mother needs all her energies to keep the numerous troop of children in order. One of the larger boys is bringing in wood; but at our entrance all becomes still. A Dakota Bible is taken from the shelf, and we and the young housewife read a verse in turn. The grandmother says the prayer.

And now we must begin the return journey to the mission station. We see children sliding down-hill, some on mere boards, others on little sleds that they have made themselves. They call out a cheery greeting to us, and for a long time we hear their merry laughter.*

But what is this firelight that flashes in the fast increasing darkness? We draw nearer and perceive two old heathen women, who have been collecting brushwood, and are turning something back and forth over the flames. "What are you cooking there?" "A dog which we have killed." "What are you going to do with it?" "Why, eat it, of course!" "Dog-meat tastes good, then?" "Certainly." "But not so good as beef, though?" "Oh, much better!" "Better than pork, too?" "Yes, indeed!" "Do you go to church sometimes?" "No." "Well, come then next Sunday." An indifferent "perhaps" is the only slightly hopeful answer.

So much from the mission teacher.

With the incessantly progressive settlement of white heathen, the Indians come more and more under influences which they are unable to withstand. Many reservations already are surrounded by towns quickly springing up, which, with their liquor-shops and their population, often consisting only of unruly menfolk, furnish a constant danger for the redskins of both sexes. True, there exist strict laws against the sale of fire-water to the Indians; but they are evaded. Then, too, there are not wanting whites who render assistance to heathenism, and take an impious delight in destroying the fruits of missionary labor. Many a time a young Indian has been well educated at Carlisle or one of the other excellent institutions of learning, and has returned full of good resolutions, but has been ridiculed at home to such a degree by the old heathen and these godless whites, intimidated and tormented with all sorts of temptations, that finally there is a great fall. If such young people wish to work diligently,

* The question has been raised whether Indian children really laugh. A lady teacher tells the following in answer to this question: Once a scholar had placed a frog in the drawer of the teacher's desk—just as European children sometimes play a roguish trick on their teachers—but the laughing did not come till *after* school. When any one laughs aloud before others, it is said, "That's the way the whites do!" Indian decorum forbids it.

some one says : " The Government is pledged to look out for our support, there's no working here." If they want to keep to their good Christian customs, reading books, writing letters, etc., then they are told : " Education is only for the whites ; how ridiculous when an Indian wants to ape the palefaces !" or, " Do not trust the whites, they want to take away our old customs, so that we shall be no longer Indians, and then they will not need to keep the old treaties !" Sometimes a white man arranges an Indian dance, and offers some youth who has had a Christian education a complete costume for the dance, a horse, and who knows what besides, if he will only take part in it ; and so many a one discards the European dress and shares in the barbaric war-dance, if it be only to show that he is not effeminate or estranged from his tribal companions ! But if this happens once, then all is lost.

But indeed the Spirit of God can work wonders. There is, for example, a former hero of the Sioux tribe, the celebrated Anawagmane—*i. e.*, he who rides ahead at a gallop. He had attained so great eminence through his fierceness and bravery, that, according to the custom of the Dakotas, he enjoyed the so-called heroes' freedom—*i. e.*, he could do what he liked without being punished for it, or even called to account. Who would have thought that such a one would have been converted ? But lo, the unexpected happened. About the year 1841 he was baptized by Missionary Riggs as the first full-blooded Indian from the Sioux tribe, and named Simon. There was an end of the wild warrior's life. He dressed as a European, planted potatoes, and sowed wheat. The consequence was that young and old pointed at him with their fingers as a man who had made a woman of himself ; but Simon did not let himself be disturbed thereby. He remained a quiet and industrious Christian ; but there came another enemy, brandy, which was brought to his neighborhood by whites greedy of gain. Simon became a drinker, and only after years of vicious life he returned repentant and really reformed to the congregation of Christians. But his shame was so great, that only after long persuasion on the part of the missionary did he venture to ask formally to be received again. That was thirty-five years ago ; and now for a long time he has been one of the most estimable officers of the church, and for more than twenty years an acknowledged preacher. When the Sioux in 1862 were preparing for bloodshed, and it came to war, among the chiefs at the camp-fire he always spoke for peace, or at least for the humane treatment of the enemy ; indeed, he saved the lives of some whites with danger to his own. When the venerable old man was present some years ago in the character of delegate to the great Presbyterian General Assembly, he was received with enthusiasm, and lionized.

Of those five Indians who were killed by the insurgents in December, 1890, as faithful servants of the Government, one, Little Eagle by name, was a wild heathen until he came under the influence of the mission, and then through the happy death of his little son was led to the Saviour. From

that death-bed was written from Grand River, Dakota: "Harry Little Eagle has died like a hero, after suffering unspeakably for four months without his faith ever wavering. As long as he was not too weak, he prayed and sang continually, and bore witness for his Master. When he could speak again on the evening before his end, he thought God had given him his voice again, so that he 'might speak to the people,' and this he did. 'I am going home,' he said; 'God will give me there a greater work than here. Do not weep; you must compose yourselves, and then let my message reach all.' Then he prayed: 'O Father, save a great work for me with Thee. I have lived but a short time and not known Thee long, and I have suffered much. So I have not been able to do anything for Thee. Grant me, therefore, that I may do something for Thee above. I would like to become a fellow-worker with Thee.' Then he continued: 'Tell Winona that she is strong, tell her to go after the lost, some will believe and be saved; tell her not to be tired of working for the people.' To the question whether he were not afraid of the dark waters through which he must soon pass, he replied: 'Oh, no, only home soon! that is my desire,' and to his father he said: 'God will send you a comforter. I will help prepare the places for you and mother, and the brothers and sisters. I will wait for you.'"

That was in December, 1885. Little Eagle, who had already known about Christianity, was deeply moved, and in the following January he came out before his Indian companions with a decided testimony. When he died he was a deacon in a Congregational church.

So the Lord has His own also among the Indians. In fine, many of them are nearer the kingdom of God than we think. A Chrischona brother, who is a preacher in Texas, and also works among the Indians, wrote once: "I must say that the heathen Indians are readier to accept the Gospel than many Germans."

Yes, truly the first become last and the last first in the kingdom of God. May the Lord help us all to keep what we have—keep, but not keep back for ourselves, but give out further. This is the true purpose of missions.

THE ANGLO-SAXON AND THE WORLD'S REDEMPTION.—II.

BY REV. D. L. LEONARD, OBERLIN, O.

What has thus far been suggested concerning the mission of such signal importance to the heathen world, and to which the English-speaking people are called, has related to the original endowments bestowed, to the long course of preparatory training, and the final sending forth into all lands under the impulse to trade, to colonize, and through statecraft and war to take possession in foreign parts. And all this was evidently meant, though not of men, to be but a stepping-stone to the more rapid and more effec-

tual extension of the kingdom of heaven to the ends of the earth. Thus much accomplished in providential ways most remarkable, at once as never before, as well as with a significance and imperativeness such as never before could be so well appreciated, the Divine "Go ye into all the world and preach the Gospel to every creature" sounded out in Anglo-Saxon ears. It was just a hundred years ago, when the infant American Republic was beginning to cast off its swaddling-clothes, when England was entering the vacant areas lying under the Southern Cross, was sending her pioneers to occupy the southern tip of the African Continent, and making ready to marshal her forces to reduce the Hindu and Mohammedan to her sway—it was in that hour that, after having burned for years in the breast of an Anglo-Saxon "cobbler," the sublime and inspiring idea of world-wide missions began to find potent expression in deeds. When Carey founded his Baptist Society, modern evangelization, in the sense of a movement possessed of propagating power, had its birth and entered upon its blessed and glorious course. In his person was raised up the chiefest apostle since Paul; for he was an originator and founder whose work led directly to results more momentous, more varied, and wrought out in a vaster theatre than those of perhaps any other man. At least the life and deeds of no other have been felt so widely and so profoundly in so brief a time. When forty years later he was called to his reward, the flame of missionary zeal which he had kindled had spread to every Protestant denomination, in Britain not only, but upon the Continent and across the Atlantic.

Not only are modern missions, in the sense defined above, under God of English origin, they have ever since remained and are found to-day in English hands—that is, the bulk of the money is derived from this source, and the bulk of the men and women engaged are of the extant representatives of the conquerors who landed on Thanet about the middle of the fifth century; and this not by any means wholly because Britons and Americans together so far surpass all other Protestants combined in both numbers and wealth. The average of intelligence is higher, of spirituality, and of generous and fervid missionary zeal; and even more, as a result of the abundant civil and religious liberty enjoyed the individual fills a far broader and loftier sphere. It is granted fully and heartily, with rejoicing and thanksgiving, that with only individual cases of consecration and devotion in mind, and of shining gifts laid upon the altar, there is no difference in favor of the Anglo-Saxon. Names not a few of immortals that are Dutch, German, and Scandinavian, spring easily to the lips, and some of them rank among the most eminent. There were as great missionaries before Carey was born as have appeared since he died; and yet more, at various points no church in Christendom has ever approached the Moravian in measureless love for the most degraded and loathsome of mankind. The only claim is that to English-speaking people has been committed by far the larger portion of the herculean task of discipling all nations. That

this fact may the more forcibly appear, let us take up in order the great mission fields, meantime making no invidious comparison between brethren of different speech and ecclesiastical name or custom, and glad exceedingly to find that in so many cases without jealousy, or evil feeling of any kind, they dwell lovingly side by side, each only provoking the other to good works.

Let us glance first at India, one of the greatest of mission fields, as well as the first to be entered. The Danish Lutherans were the pioneers for the Gospel, and the consciences of King Frederick and his chaplain were pricked because for a century Tranquebar had been in possession, and hitherto no herald of glad tidings had been sent thither. The British churches, too, were lax exceedingly in proclaiming the word of life in a region where their traders had been gathering riches during almost two hundred years. Evangelizing solicitude and zeal in behalf of the Hindus were born in the breasts of certain Christian servants of the East India Company, whose daily lives were in close connection with the abominations of idolatry. Among these was John Thomas, and he it was who turned the thought and conviction of Carey away from the South Seas and fixed them from henceforth upon the masses of Bengal and the Deccan. From that day to this, just in proportion as British dominion was enlarged and the relations between the ruling and the subject population became more intimate, British gifts of money have increased, and the number of men and women engaged in telling the saving story of the Cross. In keeping with the highest spiritual fitness of things, India has been regarded as the portion of the world especially assigned to the Christians of the United Kingdom, and a due percentage of prayer and toil have there been bestowed. Next, to this vast and needy field, came Judson, Newell, and their company from America, and led hither largely by the presence of their brethren from the mother country. Since by Act of Parliament in 1833 free course has been given to missionaries, with full legal protection, one denomination after another has sent forward its representatives until almost all are found bearing a part. The German Lutherans, too, have shown their sympathy by nobly coming up to the help of the Lord against the mighty; but of the 808 ordained missionaries, all but 141 are connected with either British or American societies, and a much larger proportion of ordained natives and lay preachers; of the communicants 146,863 out of 171,070, of native Christians 470,727 out of 533,565, and 99,598 out of 102,013 pupils in the schools. Of the 65 societies engaged, all but 9 are in Anglo-Saxon hands.

Of all mission fields Africa with its 12,000,000 square miles is the largest, as it is also by far the neediest and most difficult. The first to take Christ-like pity upon these millions of hapless creatures were the Moravians, who dispatched Schmidt to tell the joyful news of salvation some twenty-five years before the birth of Carey, and the next to follow was the London Society, which sent Vanderkemp in 1799, with the Eng-

lish Wesleyans not many years behind. For more than half a century the pestilential and deadly West Coast, a stretch of some 4000 miles, was the chief scene of missionary toil. Naturally, evangelizing zeal went hand in hand with the anti-slavery agitation. While American Christians bestowed especial attention upon Liberia, a government set up and fostered by American influence, British Christians expended their consecrated energies rather upon Sierra Leone and the Gold Coast, where British civil authority was paramount. When Livingstone crossed to the north of the Zambesi, and sent out his trumpet call to his countrymen, in the great Redeemer's name, to take possession of the region of the Great Lakes, they responded with enthusiasm, and have held it without rivals ever since, except that of late two German societies have entered German East Africa. American missionaries are in a large majority upon the Congo, which Stanley, the American, had opened to the knowledge of the civilized world. The Paris Society witnesses for Jesus among the Barotse and in French Congo, while one German society maintains a staff of heroes and heroines ready to die if need be in the German Cameroons, and five in the neighborhood of their cousins, the Dutch Boers, of South Africa. In Egypt and the Barbary States almost to a man the missionaries are Anglo-Saxons. Of the 47 organizations at work in Africa, 18 are American, 14 are British, and 14 are Continental.

The realms of Islam are left to be redeemed almost entirely thus far by English-speaking peoples. In Palestine there is co-operation from various other sources, but in Syria the bulk, both of seed-sowing and reaping, is done by the Presbyterians of the United States, who are also well-nigh alone in Western Persia, while the Congregationalists have the sole stewardship of Eastern, Central, Western, and European Turkey. The Church Society and various others are doing what they can in the dominions of the Shah and Arabia, as well as watching and waiting for a door of entrance into Afghanistan.

The East Indies are mainly under the sway of the Netherlands, and next to nothing has been accomplished for the Gospel except by the Dutch and their German kindred. More than once Anglo-Saxons have endeavored to bear their share of the burden of seeking to save the lost, but have always met with a jealous fear, and hindrances from the authorities so many as to be practically prohibitory. Excepting the work of the Propagation Society in Northern Borneo, all souls rescued from the dominion of Satan in the large residue of that island, in Java, Sumatra, Celebes, King William's Land, in New Guinea, etc., are trophies belonging to the Netherlands Society, the Rhenish Society, and other Reformed and Lutheran bodies.

The West Indies were entered first by the Moravians in days remote when the degraded African slave found few to have compassion, nor have they ever ceased here to toil and suffer for the sake of Christ's little ones. At various times in various islands, American Christians have labored, and

yet, since British rule has been so prevalent, as from no other source British money and men have wrought for salvation, the Establishment, Baptists, Wesleyans, Presbyterians and others, uniting heartily to undo so far as possible the unspeakable damage to minds and souls by centuries of slavery.

Crossing now to the neighboring continent, we enter a mission field which, with an exception or two, is purely American. It is as though in the realm of religion also, by common consent on both sides of the Atlantic, the "Monroe Doctrine" was considered to be in binding force, and so all European churches must stand aloof, not meddling in New World matters. Here, too, as so often elsewhere, the fact of neighborhood and physical contact, of intimate political relations and resemblances, play an important part. Our form of government is republican, and gaining the impulse from us, from our southern border to Cape Horn not a crowned head is to be found. They envy our freedom, our intelligence, our general prosperity and happiness. Perhaps overabundantly and unwisely, they have copied our institutions. For mutual advantage between them and us important commercial compacts have recently been made; but whatever the cause, the striking phenomenon is evident to all eyes, that the religious forces for the redemption of Spanish America are destined to go forth from the United States. Even British Christians are careful not to poach upon our preserves. The exception hinted at is this. The Moravians early established a mission in British Guiana, and for more than a century and a half, in spite of terrible drawbacks, have held on until their adherents are numbered by tens of thousands. The next missionary attempt was made under the sublime faith and persistence of Allen Gardiner, and at two or three points near the southern extremity of the Continent is still maintained by the South American Missionary Society, which is in English hands. The same organization and a few others are doing something for the benefit of Englishmen resident in various cities, and the British and Foreign Bible Society is present and active here and there through its books and colporteurs; but otherwise in all the various States the toilers are all Presbyterians, Methodists, Baptists, etc., from the northern half of the hemisphere, with the American Bible Society as easily first for importance.

Efforts for the Christianization of the American Indians, though early taken up by the Moravians and still carried on in the West and in Alaska, are nevertheless assigned for substance wholly to the great missionary race under view; and somewhat curiously, by national boundary lines they are divided into two portions. While Canadian societies are zealously endeavoring to plant the institutions of the Gospel among the aborigines of the Dominion, the more numerous section, whose homes are within the limits of the Union, are spiritually cared for by the citizens thereof.

Our next-door neighbor over sea to the west is Japan, which also constitutes, as it should, a field for evangelization well-nigh exclusively

American ; for when that empire was sealed against communication with the entire world outside, circumstances compelled our Commodore Perry by a threatening show of force to secure the opening of its gates to commerce, to Occidental ideas and institutions, with Christianity among the rest. Among the 31 organizations engaged in the evangelization of these islands, only 7 are non-American, and 2 of these are Canadian, while only 2 are other than Anglo-Saxon.

As for China, so ponderous and with area so extensive, the London Society was the first to lay siege, with Morrison as its imperturbable and indomitable agent. When cannon were found necessary to break down the obstacles which barred the entrance, it fell to the lot of Britain to supply the powder and gunners (alas ! and for shame ! that opium held so prominent a place in the business), and again later, though then with other European nations at her back. Since the interior has thus been made accessible, Christians from both sides of the Atlantic have been pressing in and pushing here and there, until almost all the nineteen provinces hold at least a few messengers of mercy and grace from heaven. At the Shanghai Conference held in 1890 reports were given of the work of 41 societies, of which 20 were British, 17 were American, and only 4 were Continental. With a division similarly made, the force of foreign agents was 724,513, and 59 ; the native helpers, 872,771, and 86 ; and the communicants, 21,068, 13,572, and 2647. Evidently the Anglo-Saxon is especially called to go up against this great Goliath of heathenism.

A closing glance is now turned toward such of the Islands of the Sea as have not already passed under view. Taking the impulse from the discoveries of Captain Cook, the London Society led in the grand campaign against idolatry and barbarism in the South Pacific, and soon through the Word and the Spirit wrought wonders of righteousness in Tahiti and Samoa ; the Wesleyans came after to Tonga, from whence the flame of revival leaped over into Fiji to consume everywhere loathsome iniquity, and to shed far abroad the light of life. In the Hawaiian Islands and in Micronesia salvation came to thousands under the labors of godly men sent forth by the American Board ; the Church Society and the Wesleyans addressed themselves to the evangelization of New Zealand ; the Presbyterians of Scotland, Nova Scotia, and Australia laid siege to the New Hebrides ; in Madagascar, after long years of sharpest persecution, the London Society, the English Friends, and the Norwegian Lutherans shared in a glorious and blessed Pentecost through which tens of thousands were brought into the kingdom of heaven. Therefore also, aside from Malaysia, the islands were given to Anglo-Saxon disciples to be won for Jesus and eternal glory.

Two suggestions among others force themselves upon the mind after even such a brief and partial review as the one just given ; and first, how evident and how impressive in history is the hand of God ! " A mighty maze, but not without a plan." There is no drifting, and no acci-

dent. There is no adequate scheming either on the part of the most gifted and mighty men ; but, above all and in all, though intimately connected and blended with a thousand other things, in spite of many tremendous opposing forces, the irresistible fiat of the Most High, His design so vast and sublime, moves forward down the ages and among the nations. The lost world's redemption from night to day, from sin to holiness, from death to life, has been decreed and is well under way. It is for this that states and empires have been exalted and cast down ; for this, though all unwittingly, have kings ruled, and statesmen plied their craft, and armies joined in bloody strife ; for this have the earth's circumference been explored, and the secrets hidden in the recesses of boundless continents and oceans ; for this, too, have modern science and mechanical skill brought forth their stunning marvels. The world is to be evangelized ! For eighteen centuries the Anglo-Saxon was under Divine tuition, in preparation for the performance of his peerless part in preaching the everlasting Gospel unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people ; and behold, at the end of the nineteenth the call has been heard, the mission has been accepted, and a great army of English-speaking men and women are scattered everywhere abroad, with ardent love and zeal fulfilling their lofty commission !

And, in particular, for every true disciple of Christ in America and Great Britain, what solemnity, what inspiration, are in the thought ! Who are we that we should be thus ordained, and set apart, and inducted into an office of such infinite moment to the uncounted millions of humanity ? If we are unfaithful and derelict, for the vast majority there is no hope. Alas for the frequent shortcomings and transgressions of the past ; indifference or prejudice, instead of passionate, self-sacrificing love ; thronging to distant regions, seeking riches and dominion rather than lost souls ; not to evangelize so much as to enslave and debauch ; carrying less the Gospel of salvation than strong drink and the deadly vices of civilization ; and multitudes of God's people even yet heedless and callous in this stupendous matter, if not also unbelieving and scornful ; giving pennies where much gold and silver are at hand, and most sorely needed ; sending scores into the world-field to sow and gather, when the urgent demand is for toilers by the ten thousand !

Nevertheless, the gates of entrance into the whole wide world stand open most invitingly. "Come over and help us !" is the universal and piteous cry. The outlook is encouraging in the extreme ; for the time that has elapsed and the number of the toilers engaged, the harvest of the century is amazingly large. At no point has defeat befallen the Lord's host, but everywhere victory has crowned the standards of the cross. It is now well established that neither error, nor ignorance, nor superstition, nor the grossest degradation of savagery can stand before the onset of the Gospel of the Son of God, when uttered from anointed lips, when the efflorescence of a loving heart and of a life hid with Christ in God. So, as the second

century of modern missions is about to dawn, in tones more imperative and more thrilling than ever before, the heavenly call sounds out : Lo, I am with you ! Into all the world ! To every creature !

OBSTACLES TO MISSIONARY SUCCESS IN KOREA.

BY C. C. VINTON, M.D., SEOUL, KOREA.

It is easy to attribute to Satan any failure of the Gospel message to convert those to whom it is made known. No simpler explanation can be found of the indifference of a whole people than to say that they are the servants of the devil, and that he refuses to give them up. And yet these statements, accurate as they may be, furnish no explanation apart from an analysis of the methods the great tyrant employs to retain his supremacy. Such an investigation, in its general features, I am about to undertake for the Korean field.

Before entering upon an enumeration of obstacles which exist, it may be well to name such as are not encountered by Christian workers here. Thus, it is known to some that there has been no sparing in this conflict of that great spiritual weapon, prayer. I am thinking now not so much of the missionaries here as of those who hold the ropes at home. There are church households and home altars from which unceasingly the prayer of faith goes up that God will save Korea. There is an old blind woman, unlettered, infirm, almost bedridden, who sits lonely day by day at the hearth of her humble home, patiently enduring physical pain, knitting the weary hours away, repeating again and again to herself in the beautiful language of Luther the words of the Book she knows so well, and praying many a prayer for the salvation of Korea. There is a mother and grandmother of missionaries, now past her fourscore years and ten, long herself a noted foreign missionary, the honored friend of missionaries in many lands, whose intercession for Korea is surely not unavailing. There are men of business and of means whose special gifts for Korea are the accompaniment of many prayers on her behalf. There are boys and girls in their early teens and younger who send out the message, "We are praying for you and for Korea." In daily effort, in discouragements, in successes, the missionary is conscious of these prayers and of their answer. Securely, wonderfully they bear him up. Their authors, equally with himself, are accomplishing the evangelization of Korea, and without them a chief obstacle would still lie in his path.

Again, the inhabitants of Korea are not ignorant savages. On the contrary, they share equally with the Chinese the benefits of the oldest in existence of the world's civilizations, and they are quick to acquire many of the arts of our own progressive system. True, the fashion of their clothing has not changed for either sex in centuries ; yet they accuse us,

perhaps not incorrectly, of immodesty in dress ; and they are quite as far removed as ourselves from the traditional garb of aborigines. Unacquainted though they are with the intricate devices of foreign trade and banking, they have serviceable equivalents for not a few of them. Their trade guilds are as highly organized as those of Antwerp or London, proportionately as wealthy, as absolute each in its own sphere. Labor here is more highly "organized" than in Europe or America, the strike as potent an evil, the "walking delegate" no less active. Benefit organizations, burial societies, loan and co-operative associations, exist in manifold forms. Korea has no men of science, no sciences ; but she adopted many centuries ago the literature of China, and throughout her borders letters are the patent of respectability. In every audience the missionary gathers there are sure to be some to whom both *tjinsa* and *enmoun* are familiar. He has no difficulty, therefore, in securing readers for the books he brings forward. Even the coolie is not unlikely to display the accomplishment, and in many households the girls as well as the boys are taught to read. So that our educational work would be unjustified were it not for the need of building up a generation from childhood in the broad training of Christian enlightenment.

We have still another advantage in the fact that there is no State religion. All classes are ardent devotees of ancestral worship, and profess to be ruled by the precepts of Confucius ; but these at the utmost constitute a selfish superstition and not a system of religion. The queen and many of her ladies, as well as not a few officials and commoners, contribute large sums to maintain the Buddhist shrines and monasteries that abound. A propaganda of reformed Buddhism from Japan has lately been begun in the southern provinces. Shintoism exists. And among the higher nobility and in other ranks Roman Catholicism claims a powerful following. These facts go to show how far from an attitude of persecution is that of the present *régime* toward invading faiths, and how far from imposing a standard of belief upon its subjects.

The most formidable obstacle at present standing in the way of missionaries to Korea is the want of the Scriptures in the vernacular.

To him who would preach Jesus there is seldom difficulty to obtain hearers. He has but to go out upon the highway and ask a question or offer a book to any passer. Street preaching, though nominally prohibited by government, has met no interference for years. But with most in a given audience curiosity is and remains the only ground of interest. As a rule, the remarks of the crowd relate only to the dress and peculiarities of the speaker. Those who ask questions regarding the subject of discourse soon turn away and apparently dismiss it from their thoughts forever. Here and there, however, some listener goes so far as to buy a book, to accept the loan of one, or to promise to call at the missionary's house. The infrequency with which such promises are fulfilled indicates how much of our effort must be looked on as sowing for a long-distant harvest time.

Among the books most constantly circulated are several catechisms, epitomes of Christian teaching in the form of question and answer; Griffith John's "Exhortation to Repentance;" Milne's "The Two Friends," and certain others, favorites wherever known. These are all summaries more or less simple of the essential truths of salvation, and are for the most part translations of tracts long popular in China. Excellent in themselves, it is futile to expect that any one or even all of them together can compare in convincing power with the Holy Word of God itself.

It is, furthermore, indispensable to the upbuilding of converts that they should enjoy the privilege of studying directly the teachings of Christ and of the apostles as recorded in the New Testament. To scholars, it is true, the entire Bible is available in the Chinese character, as translated by the missionaries in China. But not nearly all the inhabitants of Korea belong to the class known as scholars, and but a very small proportion of those who have gone through years of drilling under the parrot-like method of Oriental instruction, and have learned to call off the characters in a sing-song tone of voice, can read them understandingly. Moreover, with rare exceptions, women are wholly excluded by their ignorance from the benefits of a Chinese text, while facility in reading the *enmoun*, or native character, is readily acquired by natives in a few weeks' time.

About the period when the first Protestant missionaries entered Korea, Rev. John Ross, of Manchuria, issued a translation of the New Testament effected by Koreans who had crossed the border, and had studied the tenets of Christianity under him. This consisted largely of a transliteration of Chinese words into the *enmoun* character, and contains, besides, so many purely northern expressions, as to be almost unintelligible to those in other regions. In fact, it seems to strike the ordinary Korean much as does a sentence in Highland Scotch or in the Yorkshire dialect upon the ear of an American newspaper reader. While it has indisputably been the means of making conversions, it is so far from the ideal as to be practically ignored by local workers.

So it resulted that five years ago a committee was formed, somewhat after the manner in which the same task was undertaken in China, for the purpose of providing a serviceable translation of the Scriptures. It is not to be laid to their charge that they have as yet effected nothing of permanent value. The difficulties prove almost insuperable. Compared with the other languages of the East, Korean is asserted by all who have more than a superficial knowledge of it to excel in perplexities. The question of terms is not easily resolved. And second to none other is that of employing a vocabulary of simple Korean words. As in India, Syria, and elsewhere, our teachers are necessarily taken from among those literati to whom pedantry is a second nature, and in whose eyes words are the more admirable according as their etymology is more recondite. Under the guidance of such men it is difficult to approach the noble simplicity of scriptural diction; and the failure of much of the translation work that

has hitherto been attempted in Korea is due to such an infusion of Chinese terms as renders it comparable to the Latinized phraseology of a scientific treatise when contrasted with the pure Anglo-Saxon of Addison. For such reasons as these the efforts of the committee to provide a translation of the Bible have been uniformly unsuccessful. And among the portions of Scripture that have been rendered into Korean in one quarter and another, none has yet reached the plane of ready comprehension by the ordinary native mind.

A tentative text of Mark and of Luke have for some years been sparingly circulated, but both are far from satisfactory. And beyond these the only means the Korean Christian or inquirer has of reading the Word of God is to seek it in a foreign tongue.

Deprived thus of the power to place the inspired Word in the hands of the people, shall we wonder that the missionary still looks to the future for the harvest of souls that forms the inevitable sequel to such abundant prayer for Korea?

Closely connected with the fact that our assistants are nearly all from a class that holds itself above the people is the further fact that, almost without exception, they try to keep the plane of our work also above that of the people. In this they adhere to the characteristic idea of their nationalism. Perhaps I ought to say lack of nationalism. For, in all that is highest of a nation's individual life—in literature, in religion, in philosophy, in government, in arts and sciences, and in all the essentials of her social system—Korea has always chosen to sit at the feet of China. In this she has been both gainer and loser. While in all these departments she has received the best China had to give, yet she has completely stultified her own national development. To the missionary this imports chiefly that he finds none of those elements of manliness which are both the effect and the ground of Christian training.

Among the social institutions she shares with her patron is a modified feudalism, a system whereby the toiler and the trader are adjudged unworthy to share the higher privileges of the aristocracies. These aristocracies are two in Korea—an aristocracy of rank and an aristocracy of learning. It is to the latter that our language helpers necessarily belong. And being the first to receive Christianity from us, they seem to share a not unnatural inclination to retain its benefits within their own caste. This inclination is manifest in the dominant influence they exercise over the literature we prepare, an influence by which tracts and treatises so often take on the obscure phraseology of a semi-Chinese vocabulary instead of the plainness and simplicity of speech we had intended. In conveying the verbal message by public preaching and private explanation there has too often lurked behind their words the subtle implication that the Church was an intellectual community, whose teachings were above the grasp of common people, and that such were unwelcome there. This is becoming less and less the case. The Church has enlarged her bounds. Those

who for a time monopolized her privileges have been more rightly taught by the Holy Spirit. Yet enough of the clique spirit remains among competent personal helpers to form even now a serious obstacle to the progress of Gospel work.

The attitude of the ordinary Korean mind toward religious questions is not one of vacancy. If the nation has no religion, at least it has a legion of superstitions. Every locality, mountain, river, plain, tree, rock, is peopled with spirits, whose influence extends to crops, traffic, birth, death, marriage, and all the other events of life for whoever comes within their proximity. To their devotees no act of importance can be undertaken till they have been consulted, and calamities, being their complaint of neglect, are to be retrieved by offerings to them. Although some of the better class profess to be uninfluenced by these beliefs and dreads, their emancipation is but partial. Spirit worship enters as a prominent factor into the daily life of every native of the land.

But aside from these local and general superstitions, the people, both high and low, are bound by the thralldom of a far more oppressive system of spiritism. Among the oftenest quoted and the most commendable of the precepts of Confucius are those which inculcate a reverential regard for the memory of one's progenitors. In course of time the observance of these precepts has degenerated into a system of absolute idolatry, wherein a man may receive but slight consideration during life, may be starved and abused and ignored by a degenerate offspring, but nevertheless at death becomes deified into an object of the highest veneration, and thereafter is worshipped at stated times in the form of an ancestral tablet both at the domestic shrine and at the grave. So exacting are the demands of this cult, that the living often forego the absolute necessities of life, even running deeply in debt in order that their ancestors may appear to suffer no neglect. To this practice all social relations for the living are subordinate. And so all-pervasive are its obligations, that he who ignores them is speedily visited with the extreme of social ostracism. Not only is he cut off from the amenities of friendly intercourse, but he can find no employer, no employment from others; none will buy from or sell to him; he is cut off from the use of the village well; his animals are stolen or killed; the officials exact from him an undue proportion of the communal taxes, and in a thousand other ways he becomes the object of petty persecution. Because of his supposed unfilial conduct he is likely to suffer repeated beatings at the hands of the other members of his own family, his entire possessions to be confiscated by them, and, proving obdurate, he may be expelled from the clan or even slain. Nearly all these persecutions have been borne by converts to Christianity, and the dread of them is a powerful restraint upon many who would otherwise seek baptism.

Its slavery to ancestral worship is the great curse of this people. Around it as a national principle they rally as do Americans about that of personal liberty. But, in contrast to the latter, it is an essentially selfish

principle ; an adherence to it has completely obviated the possibility to its citizens of individual action. As members of the family clan all live and die, and only such as break away from social ties are able to enter into the freedom of Christian privilege.

In some quarters an obstacle to the reception of truth lies in the perverted teachings of Roman Catholicism, which has long had a firm footing in Korea. It is said to number at present about thirty thousand converts in the several provinces. It is not to be supposed that many of these have received any spiritual training. They form, to all intents, simply an extensive organization whose members support one another in forcing others to yield to them in temporal affairs. They have such a bad name among other classes that not a few refuse Protestant books until assured that they have nothing to do with Catholicism.

Another group of obstacles exists in the social customs of Korea. Family life is thoroughly patriarchal. Marriage is almost obligatory ; the unmarried state a shame to either sex. Male children are esteemed because they perpetuate the ancestral line and maintain ancestral worship. Female children at marriage are transferred to the family of their husbands, and therefore are lightly esteemed by their parents ; while the wife who brings forth only daughters is likely to find herself soon replaced in her spouse's affection. Young people take no part in the choice of their partners. Women of the better classes rarely leave their homes. Those seen upon the streets all belong to the lower orders. The wife is never looked upon as a companion by her helpmeet, and, if she belong to a respectable class, passes her life in the seclusion of the women's quarters.

Such conditions inevitably preclude the possibility of home life as we enjoy it. The domestic circle is to the Korean an incomprehensible phrase. The Christian household is an innovation which revolutionizes the very basis of society. This is inevitable. We are often told that missionaries must not interfere with social customs, but only preach Christianity. Yet Christian homes are a prime essential of the Christian Church, and the Christian home involves much at direct variance with Korean views. It is therefore incumbent upon the Christian teacher to inculcate the abandonment to some extent of native usages and their substitution by those founded on Christian precepts.

Rather an after-problem than an obstacle to conversion is the question of self-support by converts. The time has passed when all can find employment among foreigners. It has not yet ceased to be the case that nearly all baptized in the capital make early application for positions as personal teachers, and this mainly for the reason that it is impossible for them to continue in their old pursuits and still practise Christian morality. But even here not a few are developing a self-reliance in these matters that bids fair in time to produce a self-supporting Church.

Another phase of the work problem, however, is quite as important, though less puzzling. Labor is looked on as degrading in Korea. There

is consequently a large class whose claim to be "gentlemen" interferes with any pursuit which might afford a livelihood in the absence of inherited wealth. But Korean custom recognizes a hospitality so wide that whoever establishes himself in the guest-room must be supplied with food, fire, even clothing, until such time as he chooses to depart. Now the infusion of grace to withstand such customs is a labor the Holy Spirit alone can accomplish. But they place the missionary in many a position of doubt, and they make it more difficult than we are apt to appreciate for converts either to accept or to maintain the labor standard established by Scripture.

Other obstacles might be named, but these suffice. Korea is still within the grasp of the arch-enemy, and he is even now tightening his grip upon her. Yet with greater certainty she is being prayed away from him; and what I have written may serve some as an indication upon what lines prayer is most specifically needed.

A REMARKABLE EXAMPLE OF MORALITY *vs.* CHRISTIANITY.

Sir Jamsetjee Jejeebhoy was a public-spirited Parsee merchant of Bombay, a man of fine business ability and great will force, who died April 14th, 1859, aged seventy-six, worth \$4,000,000. In 1822, at forty years of age, he gave proof of a remarkable munificence, releasing debtors from jail by assuming their debts, and for thirty-six years his beneficence never slackened. He gave over \$1,500,000 away in promiscuous charity, utterly indifferent to class or creed; and, in honor of his patriotism and munificence, he was knighted by Queen Victoria in 1842 and presented with a gold medal bearing her image set in diamonds in 1843. The hospital at Bombay bears his name, a monument to his noble charity; the Grant medical college was endowed by him, which furnishes India with skilled medical practitioners. He established at Bombay an asylum for the education and support of poor Parsee children. No man ever contributed more to the prosperity of the Presidency of Bombay; and Lord Elphinstone, the governor, said that besides the great works which endear his name to future generations, his private—almost secret—charities divided the weekly bread to thousands of his fellow-creatures. His wealth was gotten by sagacity, industry, and integrity, and given with wisdom, discrimination, and sense. And yet Jejeebhoy for three quarters of a century confronted the Christian religion as he beheld it in the East Indies, and persistently and obstinately clung to the superstitions in which he had been born and nurtured.

He died as he had lived, a *Parsee*, a Persian fire-worshipper; he adhered to the Zend-Avesta and rejected the Bible, and day after day did just what Alexander the Great did before him—went down to the sea beach and bowed in worship before the rising sun. With all his noble, patriotic, humane, and philanthropic impulses he was born and bred an idolater, and

his morality throughout had a *pagan* type and spirit. His liberality of creed was nothing more than the toleration of indifferentism ; his charity was the indiscriminate generosity of a lavish disposition ; his religion was a mechanical and blind allegiance to the tradition and superstition of his race. But, far as his morality was from even the pretence of piety, it was just as good a substitute for Christianity as that of any man who, like him, confronts and rejects the claims of Christ. The prospects of salvation of such as Jejeebhoy, trained in paganism and imperfectly acquainted with Christianity, are nevertheless to be preferred to those of the most enlightened moralist who, in a Christian land, under the noontide blaze of a Christian civilization, born and bred in such an atmosphere, lives and dies in neglect of Christ ! Depend upon it, that is a spurious morality which does not prepare the heart for the cordial reception of Christ when the soul becomes intelligently conscious of His character and claims !

Pygmalion was a celebrated statuary of Cyprus, of whom it was told in mythology that into a beautiful ivory statue which he had made the gods breathed a soul. We may have the form of godliness, but, however externally attractive, it lacks the power ; cold as marble, lifeless as ivory, it lacks a soul ! Oh, for some servant of God mighty in prayer to stand, like the prophet of the iron harp, over this valley of dry bones and pray with prevailing power, "Come from the four winds, O breath, and breathe upon these slain that they may live." Then, when men have felt the renewing Spirit of God, when they have thrilled with the consciousness of that true love toward God and goodness which is the inspiration and vitalization of all highest morality, they see that all other morality is but the form, the skeleton of godliness, needing to be clothed as with sinew and muscle and cuticle, needing to be pervaded with the life blood of God, needing to be inspired with the breath from His nostrils ; then, instead of lying dead and listless in the valley of indecision, irresponsive to the claims of a pure and perfect sovereign, and indifferent to the dying love of the ineffable Son of God, these dead forms shall become living men, standing erect in a holy uprightness, and moving responsive to the call of the Divine Captain as a part of the triumphant army of the living God !

WOMAN'S WORK IN AMERICAN MISSIONS.

BY MRS. ETHAN CURTIS.

One of the greatest gifts granted to human nature is the gift of teaching. Christ left few sermons, but He taught daily for three years. Teaching is peculiarly woman's gift. It is not the college, but the mother, that makes the man. Macaulay claims, not Cambridge, but that most motherly of matrons, sweet Hannah More, as his inspirer in literature. Who made the Wesleys—Oxford or that magnificent mother ? Much of our American missionary work must be done by women. To do nothing but preach to a degraded people is to sow seed on stony ground. The first work is to prepare the soil. This is the teacher's task. Preaching may lead to the conversion of souls, but only teaching will permanently uplift humanity. This is teaching : to arouse the young, to guide the old, to sweeten home and to soften hatred, to direct love aright, to add truth to truth, until shrunken souls shall expand, enlarge, grow—grow in the graces of gentleness and gentility, grow in the love of right and righteousness, grow into the grandeur of God and Christ.

The Mormon work is largely that of women teachers. Through them those girls are learning the nobility of true womanliness ; those boys, the sanctity of womanhood. The curse of our country once was slavery ; the corruption of our country to-day is Mormonism. Every sin against God demands a ransom, as the sin against heaven demanded a Redeemer. Our best and bravest died for slavery. Mormonism, that sin against women and home, demands not deaths, but lives.

We women at home are in fault. We pay a pittance or nothing to this cause, and then think that our duty is done. This is a work for country and for Christ. Have we patriotism ? Have we religion ? Then let us open our purses wide enough to take love in and give money out. Shall we not have our share in the redemption of the Mormon cities of our land ? The degradation of woman, the degeneracy of man, the captivity of the child—these are some of the evils of Mormonism. Would we be saviours ? Then let us do this work—do it generously and gladly.

A second work, peculiarly woman's, is the training of the black and benighted children that slavery has made our inheritance. They do not specially need preachers. The gifts of fervor, of faith, of fluent speech was theirs, even in their days of doom ; it is still theirs in their days of deliverance. But these people need training, they need watchful care, they need schools. There is an old, old debt to this kidnapped and conquered race. What an awful debt has America ! Those centuries of unrequited toil ! This can only be paid for in labors of love. Other missionary work may be a duty ; this is a debt.

All over this continent there once roamed another race ; bred to the forest, the brutality of the beast became their symbol of manhood ; revenge was justice ; might was right ; cruelty was their creed. Yet these men had souls. Once the image of God had borne its impress on their hearts. Often they heard the speech of the mighty God spoken by the "awe-inspiring tongue of nature." These rhythmic words they have left lispings o'er our land, from States and territories and cities, from rivers and lakes and cataract, from lofty mountains and lowly vales, until American geography becomes a new revelation—the revelation of the red man's search after God, the revelation of the Indian's soul, a soul born in beauty, but lost in brutishness. What are we doing for the Indians ? They are the nation's wards. Once four of these braves walked from the wintry snows of Oregon to the summery settlement at St. Louis, asking for "the white man's book of heaven." What a longing for immortality ! This race has loves as well as revenges. Eternity is theirs as well as ours. We have almost swept them from this land. Shall we likewise sweep them from the heavens overhead ? No ; let us care for the fragment that remains—care for them as Christians should care for souls.

In the very heart of our rich Eastern mountains dwells "the American highlander," or "poor white." We leave them there almost without free schools, but not without strong drinks. They are Americans of sturdy European ancestry. They know not God and fear not man. Poverty has pressed upon them ; ignorance has weighted their souls ; yet their home is in the richest region of our Eastern States. Ignorance, combined with wealth, is the most dangerous dynamite that humanity can furnish. Their morality is not our morality. Shall we allow these, our own race, to rest in fifteenth-century darkness, while we are basking in nineteenth-century light ? They have physical prowess and mental shrewdness, but they lack moral training. They need Christian teaching. They have furnished us with brave generals and brilliant statesmen. They may yet furnish to America that mostrosity of genius—brilliant intellects with bad breeding,

aspiring brains and degraded souls. Christian patriotism calls for teachers to implant truth, honor, uprightness, to carry Christ into these homes. This is duty to the future. Free schools would be a farce among this free and fearless people. They need Christ wrought into their lives. They need the highest law, God, to guide them into the lesser laws of truth. They need us, our prayers, our purses, and our women, to teach them to walk in the ways of the Lord, to live Christ.

One step from these and we reach our own class and kind—the home missionary churches and Sunday-schools. These people are taught a knowledge of books in our public schools; but they need preachers and pastors. They are scattered all over these States, in city and in country, in the deserted East and the growing West. They are of two classes—our native-born Americans and the foreign immigrants. America is to-day the chosen land of earth; it is the chosen of the European capitalist; it is the chosen of the downtrodden and the oppressed of all nations; above all, it is the chosen of God. Here every religion that offends not against moral law, which has become State law, has a right to an existence. Europe, Asia, and Africa are coming to us in larger numbers than we are caring for religiously. More than half a million yearly of the neglected children of European nations seek our shores through the gates at Castle Garden. In a generation they will be Americanized. Shall we not also Christianize them? Their children may be our rulers; and those who cannot rule from the President's chair may rule in a more absolute way from the polls. In one sense, Europe sends us of her best blood—the healthy, wholesome, peasant races, as no deformed person, no debased nor diseased being, no pauper, no criminal has a right, by law, to land from the steerage on our shores. It is something to have a vigorous physical basis for Christian work. Our government furnishes them with public schools; we are to furnish them with churches and Sabbath-schools. If we leave them in the slums of our cities, they will sink to lower depths of degradation than the poverty of Europe provided for them. Dare we give them Bibleless schools and no Christian culture? Let us give them our Sabbath, our church, our socialism (the brotherhood of Christ).

Then there are our old churches, once the perennial springs that fed our cities, but now almost deserted and neglected. In them are souls whose eternity is a sacred matter. Children are growing up in these communities that should be gained for Christ. There is the West, growing in all worldly ways. Should we not help them to grow into Christ the Redeemer? Besides all this are the new churches of our cities. Other missionary work may be a gift—this is an investment. God might have done all this work by His omnipotence, but He has chosen us to be His messengers. Let us show proper gratitude for the privilege by faithfully performing the duty given to us.

The finest history of the last fifteen years ends with these words on America: "She has tamed the savage continent, peopled the solitude, gathered wealth untold, waxed potent, imposing, redoubtable; and now it remains for her to prove, if she can, that the rule of the masses is consistent with the highest growth of the individual; that democracy can give the world a civilization as mature and pregnant, ideas as energetic and vitalizing, and types of manhood as lofty and strong as any of the systems which it boasts to supplant." America can do this and more. But the Church must be her right hand, and that hand must be welcome with gifts to all who seek her shelter, to the oppressed of the Old World, to the neglected of this new land. America must first of all do the missionary work that lies within her own domain.

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

The War and Missions in China.

BY REV. S. L. GRACEY, D.D., LATE UNITED STATES CONSUL, FOOCHEW, CHINA.

You ask: *What are Japan's motives in precipitating the present war with China?*

It is not easy to answer this beyond what is already widely recognized. A few things may be said, however, on the ultimate aim of Japan, though how far European nations may interfere no one can say.

1. Japan cares a little about Korean independence and autonomy, and would gladly help the little "Hermit Nation" to shake off her strong Chinese neighbor, who has always regarded her, as she still does, as a dependency, which relation Korea recognizes, at least to a degree which leads her still to pay tribute to China.

2. Japan's internal dissensions have been growing more and more serious; and the *Sat-cho* government has thought it well to consolidate the nation by a foreign war.

3. The Japanese probably hope to humiliate China and to gain possession of some of her "buffer" territory. This might be Korea, if Japan succeeds in moving her army on to the Chinese capital before the rivers and harbors freeze up in November. If she is not successful in this, she doubtless will transfer the seat of war to the south, and be heard from at Formosa, toward which she has long cast covetous eyes.

4. But the more direct, though apparently remote, motive influencing Japan's actions at this time is the gaining of prestige with Western nations in the consideration of Japan's demands for new treaties, and to secure these privileges without making concessions to China, which Japan may feel forced to make to others. Japan is desirous of securing the abolition of "extra-terri-

toriality." This can, however, be only accomplished by conceding "mixed residence" and the rights of all nationals in all parts of the empire. Under existing circumstances these privileges would have to be granted to the Chinese, as well as to other peoples; but the Japanese are very much afraid of giving them these privileges, as they are altogether too close to them geographically, and they would soon be overrun by the undesirable coolie class. This fear has long stood in the way of progress in this movement. Now, if she can humiliate China, Japan might refuse her great neighbor the privileges she would accord to Western nations; and with China suing for peace, Japan could dictate her own terms of treaty revision. This is a large element in Japan's action. Japan is intent upon entering the great family of nations on terms of equality. This appears in the utterances of her statesmen and the leaders in her liberalist papers. If she can show herself competent in bearing arms, she can make the nations respect her; hence she sends her invitation to the United States and other governments, asking that they send a competent military representative to accompany her army and see how she conducts her warfare. She is parading before the nations to demonstrate that she is worthy and well qualified to enter the great confederation of States on the same footing as others.

It is well known that there is a strong conservative element in Japan bitterly opposed to granting foreigners rights of residence and the transaction of business, in all parts of the empire; but on no other terms can she secure the abolishment of extra-territoriality. I have no doubt China would gladly close the war without any further struggle, and grant (if she could save her face) all that Japan has claimed up to this time in Korea; but to that Japan would

not, probably, listen. She will insist that China now accept the arbitrament of arms, and if she can defeat Japanese aggression, she may yet be able to dictate her terms of peace; but this is doubtful. Japan is much better prepared for war than is China, and has long been preparing for this struggle. Supplies of all kinds have been stored at convenient places in readiness for her army; maps and surveys have been made, and bridges prepared exactly adapted to her present work.

The condition of affairs is now such that Western nations may at any day become involved in the struggle. If Japan should attempt to seize Korea and make it a dependency, she must reckon on Russian interference. Other nations would also be concerned, to such an extent, at least, as to protest by armed intervention. Russia only waits a favorable opportunity and excuse for proceeding to secure for herself a harbor or harbors on the Pacific coast is open all the year round, as Vladivostock is virtually closed for four months of the year. This may prove her opportunity to annex some of the territory of Korea, which would supply splendid harbors, such as Fusan and Port Lazareff.

Again you ask: *What will be the probable effect upon missionary operations in China?*

From my acquaintance with the Chinese thought concerning foreign missionaries, I am led to fear serious embarrassment to such work. This is based upon the fact that all foreigners, and especially all foreign missionaries in that country, are suspects. The ignorance and deliberate misconception of the purpose of the foreigner in China is something phenomenal among nations. The most common delusion of the people is that all foreigners are there with political designs, looking to the acquisition of Chinese territory. The fact that the Taiping rebellion was led by men who claimed to be Christians may account for this in part. The Tartar rulers and literati remember that the

battle cries of the rebellion were sounded in the phraseology of the old Hebrew Scriptures, so they prefer to believe that the adoption of foreign religions means the adoption of foreign politics. Many of their leaders know that England subdued and controls India, and then Burma, and has been moving in a mysterious way toward Thibet. They know of Russia's transcontinental railroad now being built, and have heard rumors of encroachment of that great power on her northern boundary and Korea. They see France allowed by the great powers to steal about one-third of poor, little, weak Siam, and know that she is scheming for territory on the western borderlands of China. They are aware of the efforts of Western nations to portion out the continent of Africa among themselves; and it is not surprising if, with some concern, if not alarm, they become suspicious of those countries, and ask what are the intentions of these same powers regarding the Middle Kingdom. An attack on foreigners is liable to occur at any point at any time, instigated by the literati, who find ready tools in the "bullies" and "roughs" in almost any locality. These latter can easily inflame the people against Christians by circulating handbills and posters of the most ridiculous, but inflammatory character. The people generally are so ignorant and superstitious that they readily accept and credit these stories; there is always plenty of material to excite to deeds of violence and looting with the prospect of booty. This with the almost certain immunity from punishment by lax or indifferent officials where foreign missionaries are concerned supply conditions for riot and violence which are always present. With a foreign invader on her soil the people will be more than ever antagonistic. If Japan is successful and a rebellion should also be inaugurated by the Kolao Hui and other Chinese organizations against the present dynasty, no one can predict the changes that may occur in the next few months.

Christ and the War in the East.

BY REV. J. H. DE FOREST, D.D., AUBURN-DALE, MASS.

[Dr. De Forest, after twenty years service in Japan, in connection with the American Board, having recently returned to this country, kindly answers for us four questions concerning affairs in Eastern Asia.—J. T. G.]

1. *What is the spirit of the Japanese Christians in view of the war?*

You may have heard that Christianity, which makes Christ more than father and mother, and puts His authority above that of all others, has often been charged with a tendency to foster a spirit of disrespect toward parents and of disloyalty to the Emperor. Indeed, the prevailing thought among army officers is that Christianity is hardly consistent with loyalty. Christian leaders have splendidly replied to these charges in their publications and on the platform. And now that war is declared, the Christians are as sure as Buddhists and Confucianists and Shintoists are that Japan was forced to this extreme step by the long-continued double dealing of China in Korea. They believe this is a thoroughly *righteous war*, and in some cities they gather every morning at five o'clock to pray to the God of Justice to guide Japan to victory and to make her helpful in giving light to oppressed Korea. The last *The Christian* says that such men as Mr. Honda, the ablest of Methodist orators, and President of the Methodist College in Tokyo, Mr. Miyagawa, the leading pastor of the Osaka churches, Mr. Ibuka, one of the strongest of Presbyterian leaders, and others are addressing most enthusiastic audiences, who can hardly be kept in order over the words *gi sen*, *righteous war*. A private letter tells how Mrs. Joseph Neesima, with the old Samurai spirit with which she went into the battle of Wakamatsu, has gone to Hiroshima in charge of nursing work there, and how the Doshisha Nurses' School offered ten Christian nurses. All were refused at first, but afterward the governor of Kyoto accepted four of them to go with the Red

Cross nurses at once. The Christians feel that the eyes of the whole nation are on them; and if they go through this time, showing their loyalty by their sacrifices, it ought to end forever the baseless charges against them.

2. *What will be the effect of the war on Christian work there?*

Mr. Kozaki, President of the Doshisha University, writes me: "I believe we shall suffer somewhat in our work for a while; but I hope in the end it will prove a blessing to our work and to our country. I believe the present war will bring our nation up to the front of the civilized world, and may possibly enable us to take our place among the great powers, and so our responsibility in the future will be much greater."

Also a letter from one of the graduates of that institution says: "My heart is burning now with my most sacred and Divine desire of doing something for the good of my dear land. My determination is to die in the line of duty rather than live in safety away from that line. Let us hope the war will lead to a second awakening—a spiritual awakening of the whole nation."

And yet direct Christian work cannot fail to be checked. The necessities of life have already greatly increased in price, and it will be very hard for self-supporting churches to carry themselves. Most unfortunately at this time, our Board is heavily in debt, and has already cut down grants for direct evangelistic work, and apparently will have to cut down even more in the coming year. It will require extreme self-denial on the part of the native Christians and of the missionaries to save the work already in hand in its entirety; and I earnestly hope the Christians of the United States, in spite of wide financial distress here, will do all they can for their missions in Japan.

3. *What do foreigners out there think of this war?*

There are foreigners and foreigners in the East. As a rule, we may say that the majority of foreigners in the open ports of Japan are generally op-

posed to the government, and are often cruelly unjust in their judgments of the natives. At this critical time, when the whole nation is all aflame over the war, some English papers are found publishing the statement that the Japanese are extremely conceited, and they hope they will not get the victory, as it would set them up so high that there would be no getting along with them. No Japanese editor's life would be safe an hour were he to publish such things; yet there are foreigners who take advantage of their consular jurisdiction to print such hostile sentiments on Japanese soil! No wonder the Japanese hate with perfect hatred the exterritoriality that has limited her title to an independent State.

But there are other foreigners who believe that aliens in a country at war should be gentlemanly, and should sympathize as far as possible with the people and the government, or else should have the good taste to keep still. They dislike exceedingly to see any ungenerous advantage taken of their extra-territorial position to defame the people.

Then, there is the large missionary body of five hundred men and women in Japan situated far more favorably than those in China, who are already being driven from their places in the interior, having their chapels and homes destroyed, and in some instances being murdered by mobs of excited Chinese. I do not know positively how all our brethren in Japan feel about the war, but so far as I do know they either believe that though there was hardly provocation enough to justify war, there is more of right on the side of the Japanese, or they feel with the Japanese that the war was inevitable, and was forced by the way in which China repeatedly used Korea to insult Japanese officials there, and to drive the Japanese from the peninsula. I often think that a part of God's plan for us missionaries is to use us as a body of foreigners, always showing sympathy with the intense desire of a Japanese to lead

all Asia in the path of progress, and always standing ready to encourage them in trying to recover their real independence as a nation by revised treaties that acknowledge her judicial and tariff autonomy.

4. *What will the war accomplish for Korea and China?*

It will give the nation of twelve millions a chance to become an independent State. If this fail, she will probably come under some kind of protection from progressive Japan instead of remaining under the reactionary and stultifying policy of China.

But the greatest blessing to be looked for will probably go to China. Aggressive war from her little neighbor will awaken her to a recognition of modern thought and modern methods of international intercourse. It will force her to a stronger internal policy, so that there can be a well-organized national army in the place of her almost worthless provincial "braves," and so there can be railroads, telegraphs, and postal systems worthy of a great power—a necessity to the existence of a central government. This war will do much to compel China to have an educational system that shall break down the superstitions and shall open up the resources of the empire. And all this will begin to break the force of that unfortunate anti-foreign sentiment that exists all through the land. God hasten the day when China shall move forward!

Korea and Early Missionary Work.

BY REV. G. H. APPENZELLER, D.D.,
SEOUL, KOREA.

Korea is the peninsula in the eastern part of Asia projecting down from Manchuria and lying between Japan and China. It contains with the ten thousand islands over which the king claims to rule one hundred thousand square miles. The population is estimated from twelve to sixteen millions. These, like those of ancient Gaul, are divided into three classes: first and highest is the *Yang ban*—gentleman, aristocrat,

official. He makes pretensions to knowledge of the Chinese character, and despises manual labor. The second is the *Chougin*, or middle class, composed mostly of third-rate officials, clerks, merchants, and artisans. The third grade is formed of the farmer and coolie class down to the butcher, who stands lowest in the social scale. Woman is held to be inferior to man, as she is in all Asiatic countries. She is the mother of her husband's children. As a child she must be obedient to her father; as a wife to her husband; and as a widow to the oldest son.

The country, which, because of its mountainous character, has been likened to a sea in a storm, is rich in mineral resources, well watered, and the valleys fertile. The climate is hot in the south, while in the north snow lies on the ground from three to four months in the year. Seoul, the capital of the country, is a walled city with a population of 150,000 inside the wall, and an equal population in the suburbs. The royal palace is in the northern part of the city. The king is an absolute monarch. He is assisted by three ministers and the presidents of eight departments of State—Finance, Rites and Ceremonies, War, Public Works, Punishment, Registration, Home and Foreign Offices—the last two having been added since Korea has had relations with foreign nations. The country is divided into eight provinces, presided over by governors; and into 364 districts, presided over by magistrates.

Korea has entered the family of nations. She made her first treaty with the United States in 1882; Great Britain, Germany, Russia, and France following a few years later in the order named. The Royal College was founded in 1886.

The Rev. R. S. Maclay, D.D., veteran missionary of the Methodist Episcopal Church of China and Japan, was the pioneer in mission work in Korea. He was the first Christian missionary to enter the open door in the Hermit Nation. On June 19th, 1884, he sailed

from Nagasaki, Japan, and on the 23d arrived at Chemulpo. He at once proceeded overland, a distance of twenty-five miles, to Seoul, where he was welcomed by General Foote at the United States Legation. He began his work of exploring the country. After forwarding to a prominent member of the Korean Government a letter indicating his object and proposed plans of work, he was notified by him to a personal interview, during which he was informed that his letter had been submitted to the king, and that he cordially approved of it. In communicating this decision of the king, the officer said that while there existed strong opposition to that form of Christianity, which in former years had occasioned serious trouble in Korea, the Government had no objection to Protestantism and would not place any obstacle in the way of Protestant missionaries. As far as the writer knows, the Methodist Episcopal Church was the first to be recognized by the Korean Government as a helper in the career of reformed progress on which she had enlisted. We may say here that our mission has up to this time received the support of the Korean Government to the extent of not placing obstacles in the way, though the Government has at times restricted, with professed friendly interest, the movements of the mission.

The relations between China and Korea have been intimate, if not at all times pleasantly so, for centuries. The annual embassy from Seoul bearing tribute still makes its long and winding way over the thousand miles between Seoul and Peking. It always had its full quota of merchants and adventurers in addition to those directly connected with the mission. Many of them came in contact with foreign missionaries in Moukden, Peking, and Tientsin. They heard the truth, received Christian books, and when stranded, as in some cases they were, received help. In this way the Rev. John Ross, of Moukden, came into contact with many Koreans. He was so impressed with the necessity

of doing something to bring the Gospel to them that he employed several Koreans, two of whom afterward became members of our Church, to translate the New Testament into their own tongue. He succeeded in translating the whole of the New Testament, and thousands of copies, mostly of the Gospels, have been distributed among the people. Korea had been entered from China, and not a few in the northwestern province of Ping-an had some knowledge of the Christian religion.

Our missionaries in Seoul heard soon after their arrival of the work done from China. Reports came of men who wanted instruction and baptism. These became louder and louder, but it was not until the spring of 1887 that a visit could be made to those regions beyond. In April and May of this year the writer undertook this journey of nearly two hundred miles to Pyeng Yang. It was most interesting—the first ever undertaken by a missionary in that direction—and was productive of good. Fifty miles from Seoul is Sungto, capital of the country during the last dynasty. This is a city of 75,000, situated in the midst of ginseng farms. Ginseng is famous in China for its medicinal qualities, and large quantities are sent there annually, the revenue of which is said to amount to \$200,000. Thence the route lay over rough mountains through the magistracies of Kim Chun, Pyeng San, Se Hung, Pong San, Hwong Chow, and Choung Hwoa, all important centres, where Christian work can and ought to be inaugurated.

After journeying two weeks we arrived at Pyeng Yang, a thousand years ago the capital of Korea—the city founded by Ki Tya, the founder of Korean civilization—situated on the west side of the beautiful Ta Tong River, and famous for having murdered the crew of and burning the *General Sherman*. It is now the capital of Ping-an-Do, and is a busy, bustling town of 75,000 people. Here we found a dozen or more men interested in the new faith.

We, however, received word from the

American Minister in Seoul stating that since our departure from the capital he had received from the Korean Foreign Office, by order of his majesty the king, a dispatch stating that it is well known to the Korean Government that Americans residing in Korea are engaged in different ways in disseminating the doctrines of the Christian religion; citing the fact that it is objectionable to the Government, not authorized by the treaty, and demanding that it shall cease. His aid as the Minister of the United States was invoked to this end, and it became his duty to request that we would refrain from teaching the Christian religion and administering the rites and ordinances to the Korean people. This was a temporary obstacle to our work. The meetings in the capital were suspended and the men travelling in the country returned home. Their prompt acquiescence had a very good effect upon the Government and enabled them after the lapse of a few months to reopen their work.

A Word from the Front,

BY REV. DAVID S. SPENCER, NAGOYA,
JAPAN.

You want to know how things appear to us here at the opening of the war between China and Japan, and what we are doing. Stating the matter as briefly as I can, the present conditions are as follows: China has disregarded the express stipulations of her treaties with Japan, and has so managed to control things in Korea—virtually exercising suzerainty over her, and securing from her tribute—that Japan has at last rebelled against this in defence of what she considers her national safety. She asks China to do the right thing, and China replies with contempt. She asks China to join her in reforming the government in Korea, so as to secure the rights of her citizens residing there and the safety of the oppressed classes in Korea, and China refuses, at the same time landing troops in Korea, contrary to treaty stipulations. Japan at once

puts several thousand troops into the field—that is, into Korea—and does it with so much of ease and rapidity as to completely dumbfound old China and Korea as well. This was done to protect her nationals residing in that land. Both nations sent gunboats; and the Japanese, finding China unwilling to cooperate with her in the political reformation of Korea—a scheme upon which Japan embarked in 1873—resolves to undertake the task alone, and begins to treat directly with the Korean Government. When that government is about ready to agree to the terms of Japan and reform her system, relieve the oppressed, and protect the subjects of other nations, China interfered, and the Koreans were unable to carry out the agreement with Japan on account of the pressure brought to bear by China. Japan then stormed and took the Korean palace; and the king at once issued a proclamation declaring the independence of Korea, deposing five prominent officials who were opposed to reform, and submitting to the plans proposed by Japan. This was on July 23d. On the 25th three Japanese men-of-war were met in Korean waters by three Chinese men-of-war and a transport ship, and the Chinese ships, according to the most reliable reports yet to hand, fired on the Japanese ships under a flag of truce. This opened the battle, and the transport—an English ship called the *Kowshing*, with 1500 men—was sunk, one Chinese man-of-war was taken, and the others put to flight much injured. An engagement on land followed—probably on the 29th and 30th—and in this the Japanese, according to reports, were completely successful. When the fact of these collisions became known, Japan at once declared war against China. This was on August 1st; but it happens that on the very same day China declared war against Japan. So we are now in the throes of war. The Japanese are much excited over the matter, and the nation is now a unit. For a long time the Government and the people have not

agreed at all, the people being determined to oppose everything proposed by the Government; but now all other considerations are laid aside, and all parties, without respect to political color, unite for the defeat of China and the glory of their Japan. News now comes to hand that China is determined to fight to the bitter end—though just how much dependence may be placed upon this statement is not clear—and that an army is marching down from the North on Korea to meet the Japanese. On the other hand, the talk of the Japanese is an army to march against Peking *via* Tientsin, and the war cloud darkens. The fighting thus far has been on Korean soil and waters, but there is probability that it cannot be confined there. In Japan all is excitement. Flushed with victory at the start, the people see nothing but victory sitting upon their banners, and not to meet with signal defeat might well-nigh spoil them for further reasoning. Large numbers of horses are being purchased, raw recruits are being drilled, transport ships are busy putting men on the field of action, and the whole looks warlike indeed. What may be the outcome no one knows. It will surely interfere with mission work in three countries, and may involve other nations in the horrors of war. We are trying to steady the Church through this trial, and earnestly ask the prayers of our home friends to unite with ours, that out of all this may result a broader way for the Gospel of His Son.

The Asiatic War—Our Exchanges.

The historic causes of the present war in Asia have been so repeatedly and clearly put in the secular press that it does not seem worth while to traverse them here. Added to the purely historic features is the statement of Mr. C. Meriwether, in the *Review of Reviews*, that the thriving trade which has sprung up of late years between Japan and Korea gives Japan a very practical interest in the peninsula. He says:

"Privileges have been granted, depots established, and warehouses built. The foreign commerce of Korea passes largely through the hands of the Japanese. Her motive for interfering in the complications of Korea is neither sentimental nor philanthropic, but merely selfish."

Japan urges other motives, such as that no great power like Russia should be allowed to get hold of Korea; that Japan is playing the part toward Korea that America did to Japan herself in forcing her out of her seclusion; and that, having opened the land, she ought to patronize it still farther, chaperoning it into independent existence.

It now appears that Japan, besides furnishing herself with modern armaments, has for some years past carefully matured the detail of her present campaign. The country is said to have been carefully surveyed and the depth and breadth of rivers measured; and the *Spectator's* correspondent affirms that "pontoon trains made accurately to measure have been lying in the Japanese arsenals ready for transport when the moment of action should arrive." It was thus that within a week "troops, arms, stores, ambulances, equipment, and even charcoal, firewood, and water" were landed in Korea.

The *Chinese Recorder* says: "Whatever the result of these movements may be, we hope they will tend to the uplifting and development of Korea." It quotes a Korean correspondent of the *North China Daily News*, who asks: "Is it strange that the people should rise in sheer despair to free themselves from a set of men whose only aim is to fatten themselves on the blood of the poor; whose sole business is to torture, banish, and kill any one who dares to differ from them; whose whole policy is to be an abject slave to a foreign power that they may be an absolute power at home?" The editor of the *Recorder* thinks it difficult to understand Japan's attitude, but says: "Should Japan fail in this endeavor [to aid Korean reformation], whether it is *bona fide*

or not, we cannot say; it is feared by those who have Korea's best interests at heart that the deadening, corrupting influences of China will be greater than ever over both officials and people in that little kingdom." He further says that Korea, being the vassal of China, explains China's policy, but acknowledges that China is handicapped by the loss of some of her most eminent statesmen who had had years of European experience. Marquis Tseng, who had eight years of service in Europe, died just after returning to China four years ago. His successor died a year later, and now the ex-Minister to Great Britain, France, and Italy, Hsueh Fuch'eng, has just died. This deprives China of able and modernized leaders, which she sorely needs at this juncture.

The *Church Missionary Intelligencer*, the able organ of the Church of England Missionary Society, acknowledges it is difficult to foresee at present how the war will affect Christian missions. As to those in Korea, it says they are in too early a stage for there to be much danger to the converts, and the missionaries will be sufficiently safeguarded by their respective consuls. "After the war is over," it adds, "Korea is almost certain to be more accessible to Christian effort than has been hitherto the case." It does not forget that Korea is only the battle-ground of Japan and China. "How will the conflict affect missionary operations in these two empires?" he asks. "Will the national pride of Japan be eventually humbled, and greater freedom be obtained for the spread of the Gospel, or will their spirit of independence be intensified? In China much depends upon Li Hung Chang. That great viceroy is a friend of progress and of Western ideas. Failure would discredit him, and perhaps bring a reactionary party into power; signal success, on the other hand, might lead the Chinese to take up a haughty foreign attitude. Doubtless whatever the event, the fierceness of man shall turn to God's praise."

The Presbyterian Church of England

Monthly Messenger, after treating the subject of the war in general, acknowledging the difficulty of saying just what the real cause of it all is except that Korea, being subject to the suzerainty of China, and Japan having the right to march troops into the peninsula to protect Japanese residents, of whom there are many especially in Seoul, difficulty was certain to arise sooner or later, says, "Our concern in this place, with this useless war, centres round its probable effect on missions." The editor thinks the actual outbreak of war has intensified the anti-foreign and anti-missionary feeling which had been before exhibiting itself in the peninsula. After mentioning the riots at Tung-kun and Shek-lung, a native Christian having been killed at the latter place and the Presbyterian church destroyed, he says, "Nor will the war do anything but hinder missionary progress in Japan and China. The war fever in Japan is unfavorable to the spread of the Gospel." He thinks the disfavor into which Li Hung Chang has fallen a serious detriment and serious peril to all missionary work. His downfall would mean the fall of a "great protector of mission work all over China."

The *Missionary Record* of the Church of Scotland says: "The Hermit Kingdom has only recently been opened up to trade and taken possession of by missions, and the people of Korea have not proved easy soil for the sowing of the Gospel seed." It thinks one result is certain: that the public attention will be directed for some time to come to those regions of the East, though it is impossible to forecast the "course or the period of these hostilities."

Rev. J. L. Atkinson, writing in *The Independent*, says the calling away of Christian workers and givers will inevitably embarrass and retard the progress of all Christian work. In Kobe, as in other cities, a committee of three pastors has been elected by the Christians of the several denominations to raise funds for the Japanese Red Cross Society. The Doshisha Nurses' School

was ready to send a dozen of its members to the front. He thinks, "with the entire nation on fire with zeal about the war, it will be exceedingly difficult to stimulate any lively interest in Church and evangelistic work. The educational work of the various missions will also be likely to suffer in the same way and for the same reasons."

William Elliot Griffis, D.D., author of "Korea the Hermit Nation," writing in the *Christian Intelligencer*, says: "The issue of the conflict, I am inclined to believe, will be the independence of Korea, and the influencing of China, through the leaven of Western civilization introduced by the Japanese, to an extent unsuspected by the ultra-Confucianists. Furthermore, I cannot but believe that ultimately the Gospel will have freer course in all Chinese Asia when the war clouds shall have blown away."

The Christian (London) says: "The war between China and Japan is a striking example of the fallacy of the saying, 'If you would have peace, prepare for war.' These two countries have been emulating European nations in building fleets and arming soldiers, and now are unable to keep from employing them against each other. Like children with a new toy, they cannot refrain from using them to see how they work. Experience is showing them some dreadful results—civilization delayed, debt incurred, bitterness and anger created, social confusion and poverty spread through the country, the mind and ambition of the people turned to unfruitful objects, in addition to the sacrifice of thousands of lives. In the presence of such a calamity as this war, which will retard Eastern development for many a year, we can only comfort ourselves with the thought that God's kingdom, like leaven, is working behind and in spite of all the mistakes and sins of men." It refers to the fatal injuries received by Rev. James A. Wylie, Presbyterian missionary at Liao Yang from Chinese soldiers marching to Korea, attributable to the jealousy which

makes Chinese think Christians have instigated the Japanese to this war, and to expect other like calamities to follow.

Japanese Notions of Religious Liberty.

One cannot fail to be interested in the great undercurrents of thought in a country like Japan at a time when all thought is cast up for remoulding. The arguments concerning religious liberty, in some cases, are unique. For instance, a Shintoist, writing against Christianity, claims that it does not come within the definition of religions to be tolerated under Article Twenty-eight of the National Constitution defining religious freedom. He says the very foundations of society in Europe and in Japan are based on quite different principles. In the West a State, he says, is composed of peoples descended from different ancestors, and hence the necessity of separating the temporal from the spiritual power and to accord perfect freedom of religious belief. But the condition in Japan is quite unlike this. Japanese are of common ancestry, and the teachings of imperial ancestors constitute their religion, and upon these is based the National Constitution. He declares it to be a mistake to interpret the Constitution as allowing freedom to religious beliefs which will not acknowledge this "precious national institution." Japan can "concede no necessity of religious freedom in the sense in which the Western nations use the idea." The *Religious World* (Shuk Yoki) is a magazine started early in 1894 with the object of attacking all religions. From a different standpoint of the Shintoist it reaches the same conclusion. It declares that "religious liberty is very important; but as Christianity influences men to turn against the principles on which the National Constitution is based, freedom of faith with respect to the Christian religion ought to be prohibited."

Mr. Inouye Enryo, a graduate of philosophy from the Imperial University, who subsequently travelled in America and Europe, is vouched for by the *Japan Daily Mail* as "now one of the foremost thinkers among the Buddhists of Japan." This gentleman has been proposing methods for the improvement of Japanese priests in "knowledge and morals," in which he thinks them just now sadly deficient. He proposes the founding of a union college in the Imperial University with Government, the college itself to be under the immediate supervision of the Educational Department of Government, which shall grant

the post of chief priest of a temple only to graduates of such schools as the Government may appoint. He recognizes, however, that Japan has now no State religion, hence he is bothered about what religions should be studied in this college. He is, however, clear that the only creeds to be included should be Buddhism and Shintoism. This he thinks clear, from the fact that the Government has a Bureau for the Control of Temples and Shrines in the Home Department. Christianity has not yet been publicly acknowledged, and is only tolerated. He is confident that this question of religions will in the course of a few years come up before the Imperial Diet.

But the chaotic condition of the Japanese mind on the subject of religion is something to wonder at. Rev. H. Loomis, writing in the *Japan Evangelist*, reports a movement to found a new religion based on the teaching of the Japanese cult which holds to the Divine origin of the Mikado, and the superiority of the Japanese people, which is to be an eclectic of Buddhism, Shintoism, and all other religions—to be superior to anything in the world. Mr. Loomis reports a determined Buddhist opposition to the growth of Christianity.

"New Acts of the Apostles."

Too late for the mention in this number that it deserves, comes what will readily be conceded to be the ablest work that has yet come from the pen of Dr. A. T. Pierson, editor-in-chief of this REVIEW. The title is "The New Acts of the Apostles; or, the Marvels of Modern Missions." It contains the series of lectures delivered in Edinburgh and elsewhere in Scotland on the foundation of the "Duff Missionary Lectureship." The *Mail and Express* says it is "not surprising that these stirring lectures by Dr. Pierson before large audiences in Scotland, while he was occupying temporarily Mr. Spurgeon's pulpit in the Metropolitan Tabernacle, London, have been received with marked favor at home and abroad." The pocket map showing the religious condition of the world is a fine specimen of cartography, and prepared at great expense of money and labor. New York: The Baker & Taylor Company.

III.—FIELD OF MONTHLY SURVEY.

South America,* Home Missions,† Young People's Work.‡

THE NEGLECTED CONTINENT.

South America has an area of about 7,000,000 square miles, or nearly twice that of Europe; its population is, however, only 35,000,000, or less than that of the British Isles. The continent is divided into ten republics and British, Dutch, and French Guianas. Of this political division only British and Dutch Guianas can be called Christian. Into the remaining countries the cross has been carried, but the Gospel message is practically unknown. The people are in almost pagan darkness; and though the governments are one by one breaking away from the papal yoke, the priests still have great power over the masses.

The number of Protestant missionaries (men and women) laboring in South America is 330, representing 17 missionary societies, and reporting about 20,000 communicants. Ecuador and Bolivia have as yet *no Protestant missionaries*; Peru and Venezuela have but one each. There are still at least 30,000,000 people in South America as yet untouched by missionary effort.

The Public Land Surveyor of the republic of Paraguay, in a letter to the President of the Republic, says: "I am surprised at the security and tranquillity with which we can now travel in the interior, thanks to the effective measures taken by the missionaries of the South American Missionary Society to Christianize the savage Gran Chaco Indians. The last time I traversed the same ground, five years ago, I took with me fifteen selected men, all armed with Remington rifles and revolvers, and I never allowed any one to go alone to seek water or to explore our road. At night we

set sentinels and slept with our weapons at hand. When measuring, if we saw smoke we fell back on our main body, and any signs of Indians made us advance with redoubled caution. In the *toldo* (Indian village) of the chief, near the Montelindo River, our horses disappeared, and while a portion of our party sought them, the remainder, who were in camp, were surprised by a company of naked Indians, painted and adorned with feathers, who certainly had no peaceable or friendly intentions. Today this spirit of hostility has entirely disappeared. I made my present survey with Indian assistance and have not carried a single firearm. At night we slept tranquilly at whatever spot our labor for the day had ceased, no watch being set, and several times in the vicinity of strange Indians whom we met on the road. We sought the villages instead of avoiding them as formerly." The surveyor concludes by commending specially a "fair, delicate, and young English lady, who, in connection with others, has for some time been fearlessly visiting these savages, giving them her medical and surgical skill, instructing them in civilization, and teaching them from the sacred words of the Bible how to live; with the sole desire and hope of lifting them from the sorrow and degradation of heathenism into the happy and pure life of Christianity."

South American Cannibals.—In Guiana and on the Orinoco we still find Caribbeans, who have the distinction of having furnished the name for the terrible custom of eating human flesh. Cannibal comes from *Caribs* or *Caribales*, corruptions of *Galibis* or *Canibis*, the name of the inhabitants of the Antilles when Columbus arrived there. On the upper Amazon, between this river and the borders of Bolivia, live the Tupis Guaraniens, who manifest a liking for human flesh. Cannibals are common in Australia; the Papuans, Kanakiens, and Battakiens being the most distinguished. Cannibalism is, however, considered the main trait of the New Hebrides. There

* We regret that the main article on this subject has for some reason failed to reach us in time for publication. (See "The Neglected Continent," published by F. H. Revell Co., New York.) See also pp. 208 (March), 302 (April), 593 (August), 807 (present issue).

† See pp. 74 (January), 844 (present issue).

‡ See pp. 36, 71 (January), 649 (September).

are more human flesh-eaters in Africa than anywhere else.

Cannibalism is not a sign of a low state of civilization, for many cannibal races stand higher in culture than those who abhor the custom. Many cannibals live in regions full of ordinary food, but they prefer human flesh as a delicacy, the men forbidding their wives and slaves to eat it. In northern Australia it seems that the dead are eaten. Herodotus tells us that it was the custom in India for the young to kill the old and eat them, to insure their future salvation; and we are told that the old folks desired to be killed before they grew too old and less appetizing.—*Literary Digest*.

STATISTICAL NOTES ON HOME MISSIONS.

It is neither reasonable nor righteous to put much emphasis upon the distinction between home missions and foreign missions, as though the two phrases stood for realms separate and distinct. They overlap at various points, and occupy much common ground, especially in America, to which hosts are flocking every year from well-nigh every land under the sun, and within whose limits are gathered millions of Romanists and freedmen, and a vast mixed multitude of Jews, Mexicans, and Mormons, Indians, Chinese, and Japanese. We must save America and save Christendom in order to save the world. It is fitting, therefore, that a magazine whose chief office is to urge forward evangelizing work abroad should call frequent attention to the progress of the kingdom at home.

Something of the magnitude of the task providentially thrust upon the churches of the United States, and something of the zeal with which it has been taken in hand, will appear by taking note of the following figures. First let us glance at the doings of a single organization, the American (now the Congregational) Home Missionary Society. Its annual income is about \$700,000, and the total receipts since its formation in 1826 are upward of \$16,000,000. Last year its more than 2000 missionaries were scattered over 47 States and territories, and ministered to 3930 churches and congregations. By 218 of these the Gospel was preached in foreign tongues: 97 in Swedish and Norwegian, 54 in German, 23 in Bohemian, 16 in French, 8 in Polish, and not omitting Danes, Welsh, Italians, Spaniards, Finns, Armenians, and Jews. The conversions reported were 10,798; 119 churches were organized, and 81 houses of worship were built. Sunday-schools were supplied for 164,000 scholars.

This is only a fraction of the strictly home missionary work done by this denomination. In addition to this, \$314,531 were contributed for colleges and ministerial education last year; for the freedmen, Indians, and Chinese, through the American Missionary Association, \$157,989; for church building, \$102,069; for Sunday-schools, \$63,890; by legacies (to be divided among each of the societies named above), \$678,095; miscellaneous, \$749,541: making a total of \$2,644,939.

The Presbyterian Church, North, contributed in 1893 for home missions "proper," \$977,823; for colleges and ministerial education, \$292,810; for church building, \$172,732; for Sunday-schools, \$131,325; for the freedmen, \$105,743; and miscellaneous, \$1,025,695: a total of \$2,706,128.

The Methodist Episcopal Church, North, contributed last year for domestic missions \$691,183; the Presbyterian Church, South, \$410,214; the Disciples, \$425,000; and the Protestant Episcopal Church nearly as much. The total for these six denominations is at least \$7,250,000. Various other denominations have given well according to their numbers and wealth, and almost all have made some offerings for the furtherance of the Gospel upon the frontier and elsewhere. Probably \$8,000,000 would be a conservative figure for last year's contributions to home missions from the churches of the United States. An army of not less than 10,000 missionaries was sustained (wives not included), who held regular services in not less than 15,000 localities.

It would by no means be straining a point to include in our survey the large donations made to the Tract Society, the Sunday-School Union, and the various denominational publishing houses, whose books and papers make so mightily for Christian intelligence and for righteousness. The numerous hospitals and asylums, and forms of relief for the bodies, minds, and souls of men, are not to be excluded from the catalogue of things done to strengthen and enlarge the kingdom of heaven at home. And finally, at least a fraction—one fourth or one third—of what is denominated "home expenses" in connection with sustaining the means of grace is possessed of a direct missionary value.

Six years ago Dr. Dorchester gave to the Christian public some carefully prepared statistics relating to Christian beneficence. Taking these and bringing them down to date, we learn that within seventy-five years not less than \$130,000,000 have been contributed in this country for HOME MISSIONS.

IV.—EDITORIAL DEPARTMENT.

The editor lately enclosed a check for \$15, in payment to a missionary contributor for an article. He was surprised, and gratified to receive a letter returning the check, and adding: "It is a pleasure to me to transfer this amount to your fund for sending the REVIEW gratuitously to missionaries and others who may be unable to pay for it. I esteem the REVIEW as an indispensable help to every student of missions. So rapid and marvellous have become the advances of our Lord's kingdom in all parts of the earth that only through such a medium as this enterprising periodical can any one keep pace with the encouragements and opportunities of modern missions."

We acknowledge this amount with deep appreciation. But if missionaries can and will do such noble deeds, "Where are the nine?"

The present Chinese-Korean-Japanese war engages the thoughts of all friends of missions, who naturally watch with profoundest interest the development of this struggle for supremacy in the Orient. China moves like an unwieldy elephant, while Japan rather resembles a sword-fish, darting here and there with celerity and sagacity, and dealing deadly blows. The battle of Ping Yang seems to have been one of the few awful disasters of modern warfare, and inflicted a tremendous defeat on the Celestials. Foreigners in China are becoming alarmed for their own safety in such a revolutionary state of affairs; and there are signs of a wider complication in the political world. Russia and England, Germany and France, and even other nations may be involved unless pacific relations are soon established. Meanwhile, prayer to the God of nations is the one remedy. Let us hope and pray that the end may be a wider and more effectual door to all these nations now in the crisis of conflict.

One of the devoted missionaries in China has fallen a victim to Chinese bar-

barity and cruelty, as the result of the existing war fever. Rev. James Wylie, a Scotch Presbyterian missionary, died from injuries which he received at the hands of Chinese soldiers at Liso-Yang, north of New Chwang, as they were marching to Korea.

"Chinese Characteristics," by Arthur H. Smith, who was for over twenty years a missionary of the A. B. C. F. M. in China, has just been issued in a second edition, revised and superbly illustrated, by F. H. Revell Company.

Some years ago, when the first edition of this remarkable book fell under our eyes, it was at once seen to be one of the few books which combine rare insight into facts with clear and forcible forms of statement. A reading of the present edition confirms and emphasizes all previous impressions. The titles of the chapters hint the unusual graphic power of the author. He treats of the Chinese Disregard of Time and of Accuracy, the Talent for Misunderstanding and for Indirection, Flexible Inflexibility and Intellectual Turbidity, Absence of Nerves and of Public Spirit, of Sympathy and of Sincerity, Indifference to Comfort and Convenience, Contempt for Foreigners, Social Typhoons, Mutual Suspicion, etc.; and the quaint, paradoxical, problematical suggestions conveyed in these headings are the key to the startling antitheses, humorous portraitures, acute observation and marvellous sagacity of which every chapter is a thesaurus. The book is most delightful reading, and will be found most fascinating. It is a mirror of Chinese characteristics, as its name indicates. Within its pages we have found a volume of aphorisms and sage sayings seldom embraced in such a book. It bristles with points, like a porcupine. The Confucian theory of morals is, "The prince is the dish; the people the water." "The Chinese Government is a cube; when it capsizes it simply falls on

some other face, and is the same as it always has been." "The Chinese display the 'force of conservative inertia.'" "Every Chinese village is built on the plan of a city without any plan." "They reduce poverty to a science," etc. These are some of the thousand brilliant and forcible ways of "putting things," which show the author to be a master of the art. This book will have a wide sale, and deserves it. It is a picture gallery. Its words are outlines and colors both; and its pictures are framed beside, set in every way fitting forms.

The death of the Rev. Adolphe C. Mabile, missionary at Morija, Basutoland, who entered into rest on Sunday, May 20th, 1894, in his fifty-eighth year, should have had ampler notice. For some time Mr. Mabile had been suffering, overworked and utterly exhausted; but the news of his death came as an unexpected shock. The loss to South Africa, not to speak of Basutoland, is unspeakable, and cannot be calmly estimated yet. Those who best knew him say that, as a spiritual force, there was no superior to Mr. Mabile south of the Zambesi. "Absolute simplicity and absolute solidity of character, French fineness of nature and long experience, burning zeal for souls and restrained sobriety of statement, perfect knowledge of the Basuto character and language, were among the elements that gave Mr. Mabile his position of influence and eminence, a position he was entirely unconscious of and never arrogated to himself. But if he was unconscious of it, others were not. And to all this is to be added the sense of personal loss, which his colleagues will feel hardly more acutely than those who have met Mr. Mabile beyond his own mission. The unspeakable bereavement in his own home, and to that lonely soul who holds God's outpost in the distant Barotse valley, and who was more than brother to the dead, is for prayer and not for print."

Pastor Archibald Brown, of London, found his friends rallying very heartily at the late celebration of his fiftieth birthday. There must have been near two thousand people at the garden party held in the afternoon in the grounds of Harley House. Pastor Thomas Spurgeon, Dr. Lorimer, of Boston, and others delivered hearty addresses there and at the evening meeting in the East London Tabernacle. The "old paths" are by this grand man preferred before all modern improvements. Mrs. Brown suffers from a protracted illness, but the pastor is to be congratulated that, with two daughters already in the mission field, he is shortly expecting to bid farewell to another, who is also going to "the regions beyond." We hope soon to have an article more fully setting forth the twenty-eight years' work of this noble missionary-spirited London pastor.

The following, from an English furniture dealer's catalogue, is significantly suggestive:

No. 685d.

The "Christian" easy-chair, a shape much liked, stuffed and finished, *very soft*. £1 15s.

Hon. John W. Foster, ex-Secretary of State, who has returned lately from an extended tour in the East, during which he visited many missionary stations, and had much sympathetic intercourse with missionaries, had an interview with the secretaries of the various mission boards at the Methodist Mission rooms, New York City, on August 8th. He spoke in most glowing terms of the work in progress in India, China, and Japan, and urged the churches to awake to its importance. He regards missionaries safe as at ordinary times, notwithstanding the war.

During the meeting of the International Missionary Union, at Clifton Springs, N. Y., Mr. and Mrs. Osborn gave an outline of the course of training at the Brooklyn Union Missionary

Training Institute; and in reply to questions, Mrs. Osborn made some very sagacious remarks. For example:

1. Better judgment of the fitness of candidates for mission work can be formed by *living with them* than by any number of recommendations.

2. Well-rounded character is in demand; and a training school furnishes a good opportunity for correcting in otherwise good characters grave faults, which would otherwise be exhibited to the heathen.

3. Biblical and medical instruction is given, the latter being found especially valuable for *pioneer* workers.

4. Training in industries is undertaken, to help candidates to become generally helpful in the mission home and field.

5. Candidates are helped toward acquaintance with the people to whom they are to go, studying their history, language, habits of thought, customs, and rules of etiquette.

This Brooklyn Institute is in its tenth year, and glancing at some of the results, Mrs. Osborn said: "The first missionary sent in 1886 at the call of Bishop Thoburn, after engaging in English work among the seamen in Calcutta, evenings, and acting during the day as foreman in a mission printing house, was sent to Aransol. Here he has gathered and organized a native church, superintended the building of a leper asylum, and is to build immediately a church for the lepers and a home for their untainted children, also a boarding-school for girls and another for boys. As he is the contractor, it saves a great deal to the mission. He preaches in Hindustani and Bengali, and expects to learn Santhali. His young men students, after their daily Bible lesson, go in bands into the surrounding villages to preach. Mr. Handley Bird is in Coimbatore, India, where he has two boarding and two day schools in his own 'compound' or yard, which he superintends by the aid of his wife, and gives Bible lessons in schools of other societies besides evangelizing, vacations, over a large tract.

"Miss Helen F. Dawly, of blessed memory, founded an Anglo-Indian orphanage, which, previous to her death, she bequeathed to the M. E. Church. Rev. J. E. Robinson, her presiding elder, said, 'She was one of India's rarest missionaries. If the institution had never sent but Miss Dawly, it has paid for itself.'

"Miss Hattie Kemper is at the head of the Christian Girls' School at Moradabad, India. Dr. Batstone and wife are pioneer missionaries in the state of Bus-

tor, India, recently opened to Christian workers.

"Miss H. P. Almey, besides having charge of a girls' school, was intrusted with the biblical instruction of native preachers and Bible women in the Telugu field.

"A young woman in Japan, besides teaching in a school, has a class of Buddhist priests in Bible study.

"Another, in Hayti, has established two Protestant girls' schools; and the resident Wesleyan missionary begs for more workers of her stamp.

"Of the fifteen who have gone to Africa, one is a preacher in Zululand, two have died, and all but one of the remainder are working there among savage tribes. Some noble young women have stood alone for years on their stations, among cannibals, holding up the light of life. Nearly all of these workers have their church and school in their houses; some have formed outside churches of scores of members converted from the raw heathen.

"Miss Annie Whitfield, of great promise, a worker in Africa seven years, is now principal of Monrovia Seminary.

"Rose A. Bower, M.D., has spent several years in Africa, and sails in a few weeks for Bailundu.

"Mr. A. L. Buckwalter, a carpenter by trade, has built one seminary, repaired others, and houses, etc., and has been appointed by Bishop Taylor as his financial agent in Liberia. After mentioning his general ability, he says of him, 'No one can get up a quarrel with this holy carpenter.'

"Mr. William Swope, at Irangila, on the Congo, has secured self-support. Nothing has been received at his station for a year but what the mission there has paid for. This superintendent writes that he 'is delighted with his success on all lines.'

"Thirty-seven have gone to Japan, China, Assam, Burmah, India, Africa, Bulgaria, Hayti, and Mexico.

"The demand for these trained workers has been much greater than the supply."

The institute has twelve superior teachers, who give their services. This enables the superintendent to offer biblical, ethical, theological, musical, linguistic, and medical courses for a very small sum—\$125 will pay a student's full charges; but worthy applicants who are needy are received for \$50 per year, the necessary balance being met by voluntary contributions; in extreme cases a year's instruction can be had for even \$25. The founders have given their services in founding and superintend-

ing this institution ; but there is a limit to what one individual can do. Those who wish fuller information may apply to Mrs. L. D. Osborn, 131 Waverly Avenue, Brooklyn, N. Y.

From Canton, China, May 31st, Henry V. Noyes writes :

"In the May number of the REVIEW Dr. Happer refers to a paper of mine published in the *Chinese Recorder*, and to point out what he styles an 'error'—that I give the number of Mohammedans in China as 20,000,000.

"My article expressed no opinion whatever of my own ; did not even hazard a conjecture. I simply gave the estimates of the two following very high authorities :

"1. The late S. Wells Williams, LL.D., author of 'The Middle Kingdom,' and for more than forty years resident in China. His rare knowledge of China and its people, and his painstaking care to be rigidly accurate in all that he published, are too well known to need remark.

"2. P. Dabry De Thiersant, who in 1878 published in Paris a work, in two volumes, on 'Mohammedanism in China,' incomparably the most exhaustive treatise on the subject that I have met with during a residence of twenty-eight years in the country.

"He had exceptional opportunities of obtaining information, having been consul-general and chargé d'affaires from France to China. He tells us that his published work is the result of fifteen years of patient research, assisted by many mandarins and Mussulman priests.

"The estimates of both these authors were published several years after the crushing out of that Mohammedan rebellion, to which Dr. Happer refers as so destructive of life.

"I now quote from my article :

"In regard to the present strength of the Mussulmans in China, Dr. Williams says that north of the Yang-tsze River there are at least 10,000,000.

"P. Dabry De Thiersant more particularly gives statistics as follows [for the whole of China and its outlying dependencies] : Kansuh, 8,350,000 ; Shensi, 6,500,000 ; Yunnan, 3,500,000 to 4,000,000—this includes the savage tribes who dwell on the frontiers of Burmah ; Shansi and South Mongolia, 50,000 ; Chihli, 250,000 ; Shantung, 200,000 ; Hunan and Hupeh, 50,000 ; Kiangsi, 4,000 ; Kiangsu and Nganwui, 150,000 ; Kwangtung, 21,000 ; Kwangsi, 15,000 ; Kweichau, 40,000 ; Szchuen, 40,000 ; Honan, 290,000 ; Chenkiang

and Fuhkien, 30,000. There are also in Koko-nor and the southern part of Ili in all at least 300,000. This is, of course, a very general estimate, as the count is by the thousand, and, in most cases, by the ten thousand. It makes the whole number about 20,000,000.'

"As Dr. Happer says in his letter, and says very truly, and his remark applies to his own estimate as well as the estimates of others, 'There is no reliable census of the population, and therefore any statement of the number is only an estimate.'"

A Woman's Congress of Missions was held in San Francisco, April 26th, 27th, and 28th, 1894, under the auspices of the Woman's Mission Boards of eight different denominations of the State. The committee who arranged all of the work was composed of delegates from both home and foreign societies, including city mission and the reformatory work of the Salvation Army. Three meetings each day for three days were held in one of the largest churches, and were well attended. The subjects of the first morning's papers were concerning "The Individual," "The City." The topics being : "A Mind to Work ;" "City Missions ;" "Kindergarten ;" "Deaconess Work ;" "The Problem of the City."

P.M. topics were concerning "The State ;" "The Nation." Subjects, "Our Land for Christ ;" "The Chapel Car ;" "The Indian ;" "The Freedman ;" "Japanese ;" "Chinese."

The second day's topics took in "The World," and embraced Asia, France, isles of the sea, Jews, liquor traffic and missions, the written Word, need of missions, medical missions, yesterday and to-day of missions, etc.

One afternoon was given up to missionaries and converts in native costumes from Siam, India, France, China, Japan.

The second evening was conducted by Young Peoples' societies, King's Daughters, Christian Endeavorers, Boys' Brigades, etc.

Many committee meetings were held from week to week preceding the Congress. Preliminary meetings were held in several towns, and they were full of enthusiasm, as were several of the meetings held in the city preparatory to the Congress itself.

Mr. E. F. Williams writes from Canton, May 11th, as to the Central China Convention of the Disciples :

"The work of our society in China is of comparatively recent date. The reports made at the late annual meeting show, however, a very encouraging progress. We have 22 missionaries distributed at Shanghai, Nankin, Wuhu, Chu-cheo, and Luh-hoh. There are also six out-stations, and much itineration is done through large districts otherwise unevangelized. At Nankin is a boys' boarding-school with 30 pupils; ground has been purchased for a similar school for girls. There is also a large hospital accommodating 100 patients, and two dispensaries in connection with it; and last year there were 8479 visits made for medical attention. The number of in-patients was 355. Conversions were reported from all the stations. One of the most interesting cases occurred on the island of Tsung-ming. An old man of seventy-three years, for fifty years high-priest and leader of a vegetarian sect, and who had gathered a following of 160 disciples, abandoned his lucrative post that he might find in Christ the peace which he craved. Although he had, according to popular belief, accumulated a vast amount of merit, he became alarmed at the prospect of death. When he heard that a chapel had been opened at Tsung-ming he travelled two days' journey to hear the Gospel, and on reaching the place fell upon his knees, asking for instruction.

"One of the most flourishing out-stations is in the Chu cheo district, where a little village called Yü-ho-tsz has almost entirely abandoned idolatry. The native Christians there have bought a piece of ground, and, with aid from other *Chinese* Christians, have built a little chapel. It is a mud hut with a thatched roof, but answers its purpose. A 'prophet's chamber' is also provided for the missionary on his weekly visits. Though all these Christians are poor, they did a great deal of charitable work during the year among their destitute neighbors. The faith of some of the recent converts at Nankin has been very sorely tried by severe persecution. One woman, threatened with death if she should become a Christian, did not fear, nevertheless, to own her Lord; and though her husband has pursued her with brutal and relentless cruelty, she still holds fast her faith and hope, and rejoices in tribulation also. One brother was dragged into the street by a rope fastened to his neck, and, after being beaten, was threatened with death if he did not leave the city within three days. His relatives, however, were kept from executing this threat by the interference of the officials; and the old man endures hard-

ness as a good soldier. Another brother was beaten at the door of the magistrate's yamen and robbed of his clothes, yet rejoiced that he was counted worthy to suffer shame for the Christ's sake. It is most cheering to be able to record such instances of devotion to the faith.

"Much time was given during the convention to the discussion of the social, political, and industrial relations of the Chinese Christian. Heathenism is so interwoven with the every-day life of the Chinaman that it is very difficult to say how far a Christian is permitted to join with his relatives and friends in family and social gatherings, at weddings and funerals, and on other ceremonial and festive occasions. It was felt, however, that the Church should provide some substitutes for the heathen festivals, which relieve the monotony of the year for the ordinary Chinaman. A recommendation to this effect was adopted. In this connection the old question of ancestral worship came under review, for it is a social as well as a religious institution. The majority thought that so far as it is an expression of tender reverence for the memory of the dead, it should be encouraged — *i.e.*, that without prostrations or offerings the graves might be visited and repaired, and that religious services might be held at the time of the Ts'ing-ming festival, which occurs nearly at the same date as our own Easter, and that thus the heathen festival might be transformed as Easter was in England.

"Missionaries are deeply interested in the relief of the working classes of China and the general improvement of the industrial situation, but they are more particularly concerned to provide employment for those who by becoming Christians are deprived of their former means of support. Such are idol-makers, manufacturers of incense and fire-crackers, Buddhist and Taoist monks, fortune-tellers and geomancers, and all who have been disowned by their families or expelled from the various mechanics' guilds because they cannot recognize the patron idol. It was thought that many simple industries not requiring a large outlay of capital could be introduced from abroad with profit to the people generally and to the benefit of the unemployed Christians. Such a plan would greatly relieve the missionary, who cannot refuse help to a needy brother, and who yet shrinks from placing any more native Christians in the service of foreigners. The Chinese brethren took an active part in these discussions, and showed their sympathy with the last-named project in a very practical way."

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

INDIA.

—The *Indian Witness* holds that missionaries coming out in later ages ought not to suppose they cannot learn new languages, at least if they have been used to it. It instances Miss Tucker, of the Punjab, who, at sixty, has learned Urdu, has successfully passed a difficult examination in it, and now speaks it fluently and writes it readily.

—The Moravian brethren have as yet few converts in their Thibet mission; but the uneasiness which the Lamas and other Buddhists begin to show over against the Gospel is a negative sign of interest which has its encouragements. It shows that the message is taking hold of them in spite of themselves. Thibetan Buddhism is triply inaccessible, for it is organized as nowhere else. The Lamas have no God, but their compact body has made itself a god to the people, and therefore has not, like even Brahmanism, a Divine power above itself by which it may be judged. It awes the people by a constant and omnipresent incarnation of the only God known to it, the only God whom it supposes able to guard it against the throngs of demons before whom it trembles.

—The Moravian Mission, it must be remembered, though Tibetan, is within the jurisdiction of India, and therefore at liberty to work.

—It is well, ever and anon, to refresh our memory, in India, of those "reformers before the Reformation," the missionaries who preceded Carey. Of Schwarz, the *Macedoniër* remarks: "The brightest star that has ever shone in the missionary firmament of Tranquebar is

undoubtedly the missionary SCHWARZ. He stands out as a model for all missionaries. In him we find conjoined all these qualities which a missionary can any way desire—living faith, spiritual energy associated with childlike humility, dignity of demeanor, vigorous health, great skill in the acquisition of foreign tongues, an irresistible eloquence."

—"The offer of five lakhs of rupees for a public library and hall in Bombay, made by a Parsee lady, is prophetic of the day when the influence of Indian ladies of rank and wealth and education shall be felt in Indian society in some degree, at least as is the case in Christian countries. Indian history furnishes numerous proofs of the force and capacity of Indian women, and those who have had opportunity of intimate acquaintance with Indian ladies of the better class in our own times give emphatic testimony to the intellectual force and strong purpose of Indian women. Indeed, there are many reasons for believing that the moral and intellectual force of the two sexes is less evenly balanced in India than in Europe or America; and when Indian women come out of their seclusion and get into touch with the world's progress, they will exhibit a virility of character that will contrast rather sharply with the effeminacy of the average Indian as we know him."—*Indian Witness*.

—The Parsees of Persian descent and Zoroastrian religion concede to the female sex a social dignity not unlike that which they enjoy in Christendom.

—"The question often occurs: Should we, as missionaries, introduce, inculcate, and accentuate our Western denominational or sectarian differences among this people? Of course we must give to our students some ideas of church government; and it is natural

that we should emphasize the excellence of that of our own adoption or heritage. Still I apprehend that there are few dangers to which at least a certain class of our missionary brethren are liable (and through them their divinity schools) than that of unduly enlarging upon and magnifying the importance of ecclesiastical forms and symbols."—Rev. J. P. JONES, in *Harvest Field*.

—In the *Harvest Field* (Madras) the Rev. S. Paul, C. M. S., speaking of the old Tranquebar Lutheran Mission, of Schwarz and others, says: "The missionaries of that period copied to some extent the methods of the Romish priests who had preceded them. The missionary policy of that period is thus expressed by the Rev. W. Taylor in his 'Memoir of the First Centenary of the Earliest Protestant Missions at Madras': 'Not many years ago, in catechizing some very aged people, I observed them repeat the commandments on the Romish model, wholly leaving out the second, and dividing the tenth into two. They told me that this was the old fashion; but the new fashion was to introduce the second and keep the tenth entire. . . . I wonder at the good missionaries being subservient to Roman Catholic prejudices around them.'" We take the liberty to wonder, in our turn, that Mr. Taylor should have written about a Lutheran mission in entire ignorance of the fact that the division of the Decalogue with which he finds fault is just as much the Lutheran as the Roman Catholic. Before the year 400 the Western Church, supported by some Jewish traditions, had become inclined to fuse in one what we call the first and second commandments [differing from various rabbis only in including also the clause "I am the Lord thy God," which the Jews in question detached, except that these rabbis gave the clause "I am the Lord thy God" as the "first word," and, therefore, did not divide the tenth as the first "word"]. This gave the commandments of the first table as *three*,

affording thus a mystic reference to the Trinity. Such a division required *seven* for the second table. This was found by separating "Thou shalt not covet thy neighbor's wife," as occurring in Deuteronomy, from the inferior objects of desire, a division supported by the repetition of the verb before these last. The unequalled authority of St. Augustine gave to this division of the Decalogue an undisputed precedence in the Western Church until the Reformation, even over Jerome, who, agreeing with the Eastern Church, prefers the division of Philo, Josephus, and Origen, which is the oldest of the three. Of course, the division had nothing to do with image worship, which did not prevail in Augustine's time. At the Reformation the Lutherans adhered to the traditional Western enumeration, while the Reformed reverted to the elder Philonian division, which has always prevailed in the Greek Church. As the short popular catechisms of the Roman Catholics and Lutherans only give the first sentence in each of the two longer commandments, it results from this that what we call the second commandment does not appear, which has led to the erroneous and calumnious charge that the omission is to cover up image worship, and that the tenth commandment has been arbitrarily dissected to make up the number. The Lutherans, though they allow of images in their churches, venerate them no more than ourselves; and both they and the Catholics endeavor to have the young people go on to study the larger catechisms, in which the Decalogue appears in full. Mr. Taylor's elder parishioners, therefore, as he ought to have known, were simply dividing the Decalogue as Martin Luther did, and as Lutheranism, prevailing at least, does to this day. The novelty lay in their having finally accepted our English and Reformed enumeration.

AFRICA.

—The bishop of the *Unitas Fratrum*, who has been visiting South Africa,

writes of the communion on the evening before Good Friday at Elim very near the southern point of Africa: "There was assembled in the church a communicant company of some three hundred and fifty persons, neatly attired, chiefly in white. Powerfully swelled up the melody of our well-known communion hymns, translated from German into the language of Holland. These colored people, despised even to this day, on whose necks many whites would be glad to see the yoke of slavery reimposed, in whom they refuse to allow any capacity of independent thought or action—to see these colored people here as equal associates at the table of the Lord, and to discern in their midst the blessing of Christian fellowship, as well as in the congregations at home, what a revelation of the glorious grace of God! On such occasions we are overcome by a sense of fervent thanksgiving toward the Lord of the heathen, who has so richly blessed and yet blesses the work of missions. And even though this work in great part consists in a steadily intensifying contest against sin, yet this contest is no fruitless one, but one to which the strength of God assures the victory."

—M. Coillard remarked that Mackay, in describing Uganda and Mtesa, paints, without knowing it, the Barotsis, and paints with the hand of a master the portrait of the Barotsi king, Lewanika: "The same duplicity, the same degradation, the same unspeakable corruption, the same tyranny and pusillanimity, the same contradictions of character, the same medley of good and evil, the same contempt of human life, and I may add emphatically the same *insecurity* of persons and goods. Barotsiland is a little Uganda. Our experiences, it is true, pale by the side of those of the heroes of Uganda. We have not yet been adjudged worthy of the martyr's crown; nevertheless, we have suffered. The very existence of the mission has hung but by a thread. Nevertheless, the thread has been in the hand of God."—*Journal des Missions.*

—M. Junod, of the French-Swiss Mission in South Africa, writes: "Our Christmas festival was truly blessed; we have had eleven baptisms, and the confessions of sin of each of these neophytes were very clear, sometimes almost exaggerated; one needed to have not over-delicate ears to hear these elderly women detail their former aberrations. You cannot doubt, when they acquaint you with their pagan habits, that their entrance into the Church has changed their life completely. The moral transformation induced by the Gospel is verily miraculous. Theft, falsehood, adultery, and contentiousness are the four great sins of which they accuse themselves, and which have largely vanished from their moral life. But the enormity of their past faults hides from the eyes of most the remaining sins of the heart, and the great majority of our Christians are not hard to persuade that they are now free from sin just because sin to them has such a gross pagan sense. This innocent self-satisfaction must not be confounded with pride or culpable self-flattery. It is an effect of ignorance; but it is only too natural to our sable Christians, and I strive hard against it, being persuaded that the inward condition of spiritual development is self-distrust, as well as trust in Christ. I endeavor, therefore, to transform this naïve satisfaction with themselves into a more enlightened faith in the power of the Holy Ghost. What a delicate task to guide these infantine souls of young and old! but it is in fulfilling it that we become conscious of the grandeur of our ministry, which is to guide immortal souls to truth and holiness."—*Bulletin Missionnaire.*

—The *Evangelisch-Luthernisches Missionsblatt* gives a very engaging description of the great East African mountain Kilimandjaro: "Beginning from beneath, where the mountain-slope softly rises out of the desert plain, the tropical *forest zone* formed of mimosas, then up to two-thirds of the range, around its whole southern and eastern declivity, the so-called *zone of culture.*

Here we cross into the inhabited and well-tilled *Djagga district*. The disintegrated lava soil, richly watered by countless brooks that run down from the mountain and are utilized by the keen-witted inhabitants for irrigation, gives to these declivities an astonishing fertility. The sedulously cultivated fields teem with maize, beans, bananas, while tobacco and sugar-cane are also largely cultivated. The chocolate-brown Djagga negroes dwell close together in hive-shaped huts. We find here chiefly distinct, well-fenced courtyards, yet there are also some villages. Accordingly, excepting a somewhat extensive uninhabited gap on the northern edge, the whole foot of the mountain bears the aspect of a huge, thoroughly cultivated garden, interrupted here and there by moist, green meadows and attractive copses."

This favored region has drawn to it various tribes, out of whose intermixture have been developed "the *Djaggas*, a handsome and intelligent race. They have also a greater measure of energy and courage than the negroes in the plain. Already, in a good many skirmishes with our countrymen, they have shown themselves no despicable foes, so that Major von Wissmann, after an expedition against one of their chiefs, was obliged to own that they were the best fighters he had met with in Africa."

—"I must acknowledge that before my journey to South Africa I entertained various erroneous views far from agreeing with actual conditions concerning the work in the heathen world, views which I may summarily describe as the issue of that false idealism which has more or less controlled the greater part of our missionary literature even to this day. To be healed of this costs something. Many a missionary who, during the healing process, has for a while sunk into pessimistic dejection, can tell a tale of this. And yet the healing is needful; indeed, its result for the patient himself is highly satisfactory, for *sober* and yet *enthusiastic* is the

mood in which the worker must stand before his work. Now I can only say that the journey I have taken has done me *this* service: that, on the one hand, it has cured me of false idealism, affording me an inside view of the often appalling reality; but that, on the other hand, it has none the less awakened in me a deeply rooted and unconquerable idealism of a higher kind, an enthusiasm no more to be quelled, for the missionary work by giving me to see, as something beyond doubt, something to be grasped with the hand, this one thing. Here you have to do with a work of God, which, with irresistible inner energy, welcomes seemingly insurmountable hindrances."—Bishop C. BUCHNER (Moravian), in *Allegemeine Missions-zeitschrift*.

—Bishop Buchner says that the English in South Africa are just lords; but that they know perfectly well where their interests are crossed by their care of the people, and are careful to stop there. They discourage all national feeling in the Caffres, all teaching in the vernacular, all respect of the people for the authority of their chiefs. They do not like to have the Caffres taught farther than just so far as will leave them still good laborers for the whites. They are still to be instruments, though no longer slaves. They carefully guard against the possibility of their coming to be of any public account. This English policy, however, even so, is too considerate of the good of the blacks to please the Dutch Boers. Among these the *Bond*, guided by a highly capable leader, Dr. Hofmeyer, is now really in control. Its motto is not "Africa for the Africans," but "Africa for the Afrianders"—that is, for the African-born whites. They appear to aim at ultimate independence of England, and at the reduction of the Caffres into absolute dependence, virtual slavery. Practically they regard the blacks as not human beings, but a mere bastard offspring of the devil, and therefore resent all serious endeavors of the missionaries as much as Las Casas shows that the

Spaniards of his day resented the efforts of the Dominican and Franciscan missionaries, whose work they interrupted and broke up in every vexatious and hateful way.

Of the 1,150,237 colored Capelanders, only 392,362 are Christian; 757,875 remain openly heathen. Of the Christians, all but 17,275 are Protestants.

The bishop describes the rich abundance of religious life, and notes as the two great goals of present effort, its development into completer ethical form, and its actuation into greater independence of personal action. This applies more particularly to the mixed, Dutch-speaking population of the West.

English Notes.

BY JAMES DOUGLAS.

China's Millions.—In an article on Shan tung, North China, Mr. Alexander Armstrong, F.R.G.S., writes encouragingly. Beginning work in 1879, the China Inland Mission has gone steadily forward. Many souls have been saved, and great and growing blessing has been given to all the work, which is taken as a prophecy and a promise of what that same Gospel may reasonably be expected, in the fulness of time, to accomplish for all China.

—Mrs. C. H. Polhill-Turner deals with the certainty and uncertainty attaching to the sowing of the Word, and points the moral that He would have us

“Undepressed by seeming failure,
Unelated by success.”

This counsel is illustrated by the conversion of an aged and bed-ridden Chinese woman, whose case seemed all but hopeless. Yet how quickly did this parched branch bear buds, blossoms, and almonds! “My Saviour! my Saviour! He has been talking to me and telling me how He loves me, and died for me on the cross; He is always with me, beside me here; and He is so good. I tell Him when I am in pain, and He eases me; I tell Him when I am thirsty, and immediately He sends some one to

give me drink. How He loves me! I could not do without my Saviour.”

—Mr. G. McConnell, who has been visiting the villages around Ho-tsin, Shansi, tells of the bold stand of a convert named Nei, who, when urged to go and burn incense at the family grave, refused, saying that he now believed in Jesus, and could not worship his ancestors any more. For this he was dragged out of his house and beaten along the village street until some one interposed and released him. He is very happy through it all; is constantly singing “Onward Go,” and is very anxious to learn more of the truth. Other two brothers named “Tuau,” one a teacher and the other a tradesman, have also destroyed their idols and seem really desirous of following the Lord.

—Mr. Easton, Superintendent of the province of Shensi, writes: “Roughly speaking, there are about seventy new believers attending worship and desiring instruction in nine or ten places. God is working, and we need believingly and earnestly to follow up the work.”

Church Missionary Society.—In an article in the *Church Missionary Intelligencer* Bishop Copplestone deals with the Neo-Buddhist movement and Buddhism generally in Ceylon. The former he regards as an anti-Christian mission organized by Western scepticism, rooted in pride and difficult to approach; the latter as demon-ridden—a world haunted and beset by the supernatural, breaking an atmosphere heavy with fears and suspicions. In connection with Buddhism as in vogue, Karma is beside the mark, and Nirvana is not in the calculation. Merit and demerit are shadowy matters compared with the pressing and urgent realities over which the demon and the sorcerer preside. This system has given shelter to the basest superstition, while failing to teach—or, rather, by its endless births without personal continuity, undermining—the idea of moral responsibility.

—Bishop Oluwole gives an account of his first confirmation tour in West

Africa, which, while bringing him into line with the difficulty of the work, enables him to appreciate the blessing which thus far has rested upon it. In by far the greater number of the stations the good work is steadily gaining ground. The station at Ikija—once the scene of the faithful labors of the late Rev. Charles Gollmer—is a prominent exception. There a total collapse is threatened. At Ake eighty-two candidates were confirmed. A member of this Church, Jacob Fadipe, subsequently preached before the bishop in Igbore church. "Isat," writes the bishop "in amazement under the sermon of this heaven-taught man. There was no doubt that he constantly fed on God's Word, and that the Spirit opened his understanding that he might understand the Scriptures. He certainly spoke as one mighty in the Scriptures, and as one conscious of a special message."

—A Brahmin Sadhu and his wife have been baptized by the Rev. W. McLean, of Agra, and received into church fellowship. His name is Yuhanna Atama Gir. When quite a young man he had deep religious convictions, and it was to find peace for his soul he joined the ascetic Sadhus. Their filthy lives horrified him at last, and he fled from them in dismay. Seven years ago he had a copy of John's Gospel given him, and after reading a few chapters, felt he had at last found the Word of God. Longing for more of the Scriptures, he received a year after Luke's Gospel and the Acts of the Apostles. He next longed to meet and talk to some Christian teacher; and in the villages outside Agra at length met Mr. McLean. He soon found the pearl of great price, and has gladly given up all to follow Jesus.

London Missionary Society.—Dr. Griffith John, of Hankow, China, sends this month most encouraging news of the progress of the work in King-shan, a district adjoining Tien-men. Mr. Hiung, a native helper, is his informer.

About thirty or forty miles from Paktse-naw, in the King-shan district, there is a group of twenty or thirty villages, and scattered over these there are about one hundred candidates for baptism, and among these there are fifty or sixty whom Mr. Hiung regards as perfectly satisfactory. As this result has been secured by no direct agency, and is a clear case of the indirect effect of missions, the finger of God is the more clearly seen. Dr. John has already baptized a candidate from these villages who came to Hankow for that purpose; and from him, as well as from Mr. Hiung, he learns that their houses are perfectly clear of every trace of idolatry, that they are meeting regularly for worship, and that a Christian school has been opened among them. He hopes, with Mr. Bonsey, to visit the place ere long and give shape to the movement.

Among other news of interest Dr. John reports the baptism of six adults at Hankow, one of whom is a B.A. in the Confucian school, who became a convinced and confirmed Christian simply through reading missionary books. "He has," says this missionary, "an exceedingly good knowledge of the truth as it is in Jesus; reads everything he can get hold of missionary literature, and masters everything. May God keep him from falling and make him a blessing to His people."

—Work is recommenced in *Mongolia*, the station at T'a Tzu Kon having been reopened by the Rev. J. Parker and his wife. Some thirty-three persons have given in their names as inquirers, but of these only one is a Mongol. Mr. Parker is sanguine. He says: "There are many encouraging signs. I almost dare to hope that the harvest of dear Gilmour's sowing is close at hand; but out here one has not to be too jubilant, but quietly hopeful and thankful. I have more faith than ever that we shall reach the Mongols; and I am praying earnestly that the one Mongol inquirer we have may be sincere and fully receive the salvation which is of God."

In addition to the above, the Rev. W. E. Macfarlane writes from "*The Palace of Truth*," a Mongolian village, as to mission work and prospects among the Mongols. His reception at times was worse than chilling, amounting to acts of overt hostility. Gratified to find in those Mongolian parts a few specimens of genuine Chinese Christianity which won his respect, he also found the Chinese more amenable than the Mongols to Christian appeal. From the Chinese he had a few inquirers, but only one from the Mongols, and this a case of poor promise. "The Chinaman," he says, "is far more ready to accept the truth than his more timid and ignorant brother the Mongol." And again he says, "In fear of their prince, and in the grip of a vast and powerful religious system, enslaved by superstition and corrupted by vice, the outlook for the Mongols is anything but hopeful."

THE KINGDOM.

—"Every Quaker," said George Fox, "ought to light up the country for ten miles around him." Nor is the obligation by any means confined to the Religious Society of Friends.

—At the Louisiana Baptist Convention there were congratulations over the fact that the white Baptists of the State had increased beyond the 30,000 mark. One good brother arose and said: "Yes, brethren, we are very *many*, but not very *much*."

—The great commission, "Go preach the Gospel to every creature," is also a *great permission*.

—The scriptural mode of contributing to the Lord is *first to give ourselves*, as the Macedonians did. Having given ourselves, it will be easy to give the smaller things, such as silver and gold.

—In the time of Christ some kept money for their own use which ought to have been given to the support of an aged father, calling it "corban." They did it religiously, too, and felt justified in their self-deception. But Christ con-

demned their sin. There are many to-day who keep money for themselves which ought to go to foreign missions, saying very piously, "corban," which by interpretation is, "There are plenty of heathen at home."—*Report of Foreign Mission Committee, Synod of Indiana*.

—A member of the Southern General Assembly, speaking of the disproportionate amount of time consumed on a judicial case, remarked that fifty years of missions were worth a cycle of ecclesiastical law.—*The Missionary*.

—The leaders of the Universities' Mission once thought the only way to make the people receive the Gospel was to preach sermons and to be perpetually arguing. The history of the mission has led them to believe not so much in *talking* as in *being and living*. They would win the tribes by being Christians in the midst of heathendom.—*Report for 1893*.

—Let those who denominate the world's conversion a wild scheme remember who devised it. Let those who look upon missionaries as enthusiasts reflect whose command has made them such. Let those who believe the nations can never be evangelized consider whose power and veracity their incredulity sets at defiance.—*David Abeel*.

—"The greatest movement of the twentieth century will not be a commercial one, nor yet a military one, but the nations of the West will invade the East with great armies of Christian missionaries, backed up by the wealth of Christendom. We must arouse ourselves to meet them."—*Buddhist Magazine of Japan*.

—Dr. Talmage says of his motive in taking his trip around the world: "I want to see what Christianity has accomplished; I want to see how the missionaries have been lied about as living in luxury and idleness; I want to know whether the heathen religions are really as tolerable and as commendable as they were represented by their adherents in the Parliament of Religions; I want to

see whether Mohammedanism and Buddhism would be good things for transplantation to America, as has again been argued; I want to hear the Brahmins pray."

—Rev. H. G. Rice has been telling, in the *Herald and Presbyterian*, how the "foreign fever" (alas! that the gracious epidemic so seldom befalls) struck the Crawfordsville, Ind., Presbytery some years since; is still raging, and has carried off divers noble men and women who were ripe for the translation, but could not well be spared. Strange to say, this "complaint" has passed through various forms or phases, such as the Persian fever, the India fever, and others like the Siam, Africa, Mexico, and Chili. So far Dr. Koch and the scientists have not discovered the *bacillus* which is at the root of the matter, though already 33 "victims" can be counted. Well, blessed are all these departed ones.

—Bishop Caldwell, after forty-two years of mission work in the Madras Presidency, gave this testimony in 1879: "I have had some experience in the work of conversion myself, and have tried in succession every variety of method. Let me mention, then, the remarkable fact that during the whole of this long period, not one educated high-caste Hindu, so far as I am aware, has been converted to Christianity in connection with any mission or church, except through the Christian education received in mission schools. Such converts may not be very numerous, and I regret that they are not, *but they are all that are.*" And Rev. W. R. Manly has recently written several most excellent articles in *The Standard*, Chicago, on the great value of such schools in India, even for non-Christian pupils.

—Dr. Happer says that the number of medical missionaries at work in the heathen world has been increased during the last forty-five years tenfold, and that without any special efforts. The proportion of such missionaries to the home supply is, however, shown by the

figures for China: 100 missionary physicians for 300,000,000 people, against over 118,000 physicians to the 65,000,000 of our American population.

—The American Board has issued a pamphlet, prepared by Rev. E. K. Alden, which contains testimonies from 14 representative physicians, connected with missionary work in different parts of the world, presenting their views of the importance of medical work as a part of missionary service. It is many a day since so much of so great value on this great theme has been packed within so small a space.

WOMAN'S WORK.

—Nancy Jones was born a slave, received her education at the Le Moyne Institute, Memphis, Tenn., and Fisk University, Nashville; eight years ago she went out alone to Africa as a missionary of the American Board to join Rev. B. F. Ousley and wife, also colored, and has been a teacher of the natives ever since. When, last year, the mission was moved from the East Coast, 300 miles back to Mt. Selinda, she made the toilsome journey on foot. The *Missionary Herald* for July has a letter from her pen.

—Miss Dhaubal Fardoujee Banajee, an eighteen-year-old Bombay girl, has succeeded in getting one of her pictures hung in the Paris Salon. She won some prizes in India from the Bombay Art Society, and decided that she would rather be an independent person, according to Western standards, than to marry and live in the Indian fashion. She is the first Indian woman to go to Europe to study art. Who can tell what a fact like this means for India? And then there is Cornelia Sorabji, who at eighteen was a professor in Bombay University, and since has been a distinguished student in Oxford University, taking a course in law.

—The October–December *Mission Studies*, published quarterly by the women of the Lutheran Church, General Synod, in speaking of "what some

women have done," recalls how Mrs. Van Arsdale and Mrs. Romeyn, of New Brunswick, N. J., befriended two Japanese students, and how another elect lady on Andover Hill took Joseph Neesima to her home and heart, and so wrought mightily for the evangelization of Japan.

—Wellington Seminary, South Africa, a sort of Mount Holyoke, is for white girls, daughters of colonists, missionaries, and others. It began with 40 pupils, and there are now 4 similar institutions with 750 pupils; 500 graduates are teaching in different parts of South Africa, and 25 are doing definite missionary work among the natives. A Woman's Huguenot Missionary Society, established soon after the seminary was started, has now grown into a Missionary Union for South Africa. The educational work receives the strong endorsement of the English, Dutch, and French colonists, and grows in importance as South Africa bids fair to become the strategic point for the enlightenment of the whole continent.

—Rev. Robert Hume, setting forth in *Heathen Woman's Friend* the gain for Hindu women in twenty-five years, specifies these particulars: in education, occupation, influence, control of self, and spiritual life.

—The Methodist Church has 445 deaconesses employed in Christ-like service, and divided by countries as follows: In America, in 29 homes, 207; in Germany and Switzerland, 106; in India, in 6 homes, 18, and outside of homes, 12; in China, 2. The property owned for their uses is valued at \$304,908. The number of religious calls made last year was 122,534.

—The women of the Methodist Church, South, have 37 missionaries among the Indians, in Mexico, Brazil, and China; 48 teachers and helpers; 55 native teachers; 52 boarding and day-schools, with 2793 pupils, and upward of 600 women under instruction.

—The Presbyterian Board of Home Missions received last year from Mrs.

Stewart a legacy of \$111,500, from other women legacies amounting to \$41,673, and in contributions, \$11,504.

YOUNG PEOPLE.

—The *Young Men's Era* has been performing a good service by publishing from the pen of L. L. Doggett, of Berlin, a history of work for young men in Germany, and another without name relating to the beginning and growth of the Y. M. C. A. in Holland.

—Among the colleges which sustain missionaries in the foreign field these may be named: Ann Arbor, Amherst, Brown, Cornell, Oberlin, Wellesley, and 9 Presbyterian colleges and seminaries.

—Secretary Baer, in his annual report, termed the more than 2,000,000 Endeavorers in the world, "enthusiasts, Christian enthusiasts," and explained by first giving Oscar Wilde's definition of a cynic: "A man who knows the price of everything, but the worth of nothing," and followed by an Englishman's definition of an enthusiast: "the opposite of the cynic, and hence must be defined as one who knows the worth of something, and the price of nothing."

—This comes from the Presbyterian missionary headquarters: "Our Christian Endeavor societies have taken hold of the foreign work with great zeal, and they are actually supporting 30 foreign missionaries through this board. It is noticeable that in the year ending April 30th that branch of giving was the only one which had an increase over the preceding year.

—It will be remembered that a little more than a year ago news came from Madagascar, where up to that time no Endeavor societies were known, that 32 had been quietly formed. Secretary Baer has just received another letter from Rev. W. E. Cousins, of the London Missionary Society, who reports a growth from 32 to 91 societies, with a membership of 3377.—*Golden Rule*.

—During the past year the net gain in the Epworth League has been 4000

chapters, making the present total 16,000, including the 3000 chapters of the Junior League. A feature of the work is the establishment of orphanages. The league in Chicago supports the Children's Home of that city.

—The league of Scovill Avenue Church, Cleveland, O., reports: Families visited, 1198; 197 baskets of provisions, 8 bags of flour, 450 pounds of meat, 288 garments, 2 comfortables, 5 pairs of shoes given to needy persons; 4 sick persons supplied with medicine, and a doctor sent to 1; 6 tons of coal, besides helping a number of families pay their rent, and rendering financial assistance to a number of others; a wagon load of provisions sent to the Deaconess Home on Thanksgiving Day with \$3 in money; 3 plants and 53 bouquets sent to the sick, and 187 persons who are aged, sick, or infirm visited, etc.

—The United Presbyterian Institute recently held heartily resolved as follows: "That we recommend a larger acquaintance with missions by a more diligent and systematic study of missionary literature relating to the work both at home and abroad, in our own communion and in the world at large. Aside from the reports in our own Church papers, we suggest the *MISSIONARY REVIEW OF THE WORLD* as the most helpful current literature on missions, and express the hope that every local society will take and circulate among its members one or more copies. We further recommend that all our societies or unions make the subject of missions one of more earnest and consecutive prayer, and that they keep mission work before their members as a personal duty."

—The Missionary Children's Missionary Society, organized by the children of the missionaries of the American Board in Turkey, recently held its sixteenth annual meeting at Constantinople, when 23 members were present. Reports were read from the different societies all over the field—Cæsarea, Mar-

sovan, Brusa, etc. Donations were reported during the year of \$62.48 to be divided between the Okayama Orphanage in Japan, a school in Nanking, China, under the care of a daughter of one of the Turkey missionaries, and the New West Education Commission in this country.

UNITED STATES.

—"The time would fail me to tell of" all the good and beautiful things done nowadays for the poor, the unfortunate, and the afflicted. But by these eloquent names a part will be suggested: Nathan Strauss's milk and bread and coal depots; the *Tribune* Fresh Air Fund; the *Outlook's* Working Girls' Vacation Fund; the various fruit and flower missions; the Boston Floating Hospital; the barge of St. John's Guild, which last year took 44,750 weak and ailing women and children down New York Bay; the Sanitarium Association of Philadelphia, which ministers annually to 100,000 children; the Chicago *Daily News'* institution for sick babies in Lincoln Park, etc.

—According to the government report of immigration, these were the additions to our population received from foreign countries during last year and the year before. The reckoning is from June 30th:

	1894.	1893.
Austria-Hungary.....	37,504	59,627
Denmark.....	5,576	8,751
France.....	3,645	5,343
Germany.....	59,329	96,313
Italy.....	43,959	72,403
Netherlands.....	2,882	8,114
Poland.....	1,552	13,659
Russia, except Poland.....	37,572	43,657
Sweden and Norway.....	27,337	53,872
Switzerland.....	3,445	5,252
England and Wales.....	30,537	47,387
Scotland.....	7,235	12,144
Ireland.....	33,867	49,185
All other countries.....	16,965	22,229
Total.....	311,404	497,936

—According to a Birmingham, Ala., despatch, the International Migration Society has made a contract with an African steamship company for the transportation of 5000 colonists annually to

Liberia. The first steamer was to leave Philadelphia early in October, and touch the coast as far as New Orleans, and from there go to Liberia, touching at Havana.

—Dr. Sheldon Jackson not only pushes the various kinds of missionary toil with all his might in Alaska, but makes substantial progress in improving the material condition of the nations by supplying reindeer by the score and hundred.

—A recent London *Christian* gives a portrait and biographical sketch of Dr. George D. Dowkontt, of New York, who is editor of the *Medical Missionary Record*, and is tugging with a resolution which cannot fail to secure funds for a fully equipped medical missionary college, where men and women can be trained for the ministry of healing.

—At the various conventions of the Missionary Alliance held during the summer, at least 300 persons offered themselves for service, and the gifts and pledges reached an aggregate of \$70,000. Rev. A. B. Simpson's sermon on the Macedonian Cry, at Old Orchard, Mass., was followed by a "collection" of \$40,000. From one man came one fourth of that sum.

—For the missions of the Episcopal Church up to the middle of July the treasurer received from 2216 Sunday-schools a little more than \$56,000 on account of the Lenten offering.

—Dr. John F. Goucher is said to be the most liberal supporter of foreign missions in the Methodist Church. His wife and he support 173 foreign schools, at a yearly expense of \$12,975.

—The annual report of the foreign missions of the Southern Presbyterian Church shows that the total receipts were \$143,774, a gain of \$9874 over the previous year. Of this \$8388 was a special contribution from the children for the Congo boat. Work is carried on in Africa (Congo), Brazil, China, Cuba, Italy, Japan, Korea, and Mexico. There are 130 missionaries, besides

13 under appointment. The number of native helpers is 135, of whom 45 are ministers and 53 teachers. The total number of communicants added by baptism was 560. Three missionaries are supported by individuals, 37 by single churches, 9 by groups of churches or societies, 2 by Ladies' Presbyterian unions, and 2 by Presbyteries. An elder in Asheville, N. C., has recently assumed the entire support of Rev. W. H. Sheppard, the first colored Southern Presbyterian missionary to Central Africa.

—The Reformed (Dutch) Church has missions in China, India, and Japan, and this year adds an Arabian mission, which a few years since was started by the Rev. Messrs. Zwemer and Cantine upon the Tigris. Notwithstanding the financial pressure, the Board received \$106,571, an average of \$1.05 per member. It has 16 stations, 209 out-stations, 26 missionaries, men, 25 married women missionaries and 17 unmarried, 38 native ordained ministers, 376 other native helpers, 6226 communicants, of whom 508 were received in 1893, 19,970 patients treated in its hospitals, etc.

—The corner-stone of the new national headquarters for the Salvation Army has been laid on Fourteenth Street, between Sixth and Seventh avenues, New York City. On the second floor will be a large auditorium seating 3000 people. A huge iron emblem of the Army will surmount the building, which will be ready, it is expected, for occupancy by January 1st, 1895. The whole cost is expected to amount to about \$350,000, land included.

—Yet again doth Mohammed go to the mountain which will not go to him; for we learn, from *North and West*, that the "leading Roman Catholic Church of Minneapolis has a Bible class of 60 members, which has been in existence over a year. The class handle their own Bibles [Hail, horrors, Hail!], and decide what part of it they will study under Father Keene's leadership. They are also preparing a Roman Catholic

hymnal. The son of a St. Paul elder has the work in charge. It will be in English, of course, and will develop congregational singing. 'It is a concession to the people; they were bound to have it,' is the explanation."

EUROPE.

Great Britain.—A party of 109 boys from Dr. Barnardo's homes, being the third similar party for the current year, left Euston in August for Liverpool *en route* to Canada, where they are to be placed out partly on the industrial farm of 10,000 acres in Manitoba in connection with the homes, and partly in situations with farmers throughout Ontario. Including these, the institutions have now sent out to the colonies 7029 boys and girls, all of them tested and trained and of approved character for honesty, decency, and industry. Of these less than 2 per cent have failed to conduct themselves satisfactorily beyond the seas.

—Mr. F. S. Arnot has sailed once more for Africa. Various things concurred to make him feel that his presence was required. Messrs. D. Crawford and Thompson must speedily be relieved. Besides, he hopes to mark out a new and shorter route from the East Coast to Garenganze. His friends, on account of his health, sought to dissuade him from returning, but he felt that he was called to go and that prompt action was urgently called for.

—The friends of the late Miss C. M. Tucker (A. L. O. E.) propose a most fitting memorial in the shape of a fund of £500 to be expended by the Christian Literature Society in republishing her 87 works for Indian readers, and translating them into a much larger number of languages of India.

—The Religious Tract Society has issued the "Life and Work of Mary Louisa Whately, who for thirty-three years (1856-89) gave herself with wonderful devotion and energy to educational and evangelistic toil for children

and women in Cairo, Alexandria, and along the Nile.

—This is a fragment of the record made by the Student Volunteer Missionary Union: "Two years and a few months old, it has 690 members in various colleges, and 85 in missionary institutes, 75 already in the field, and 75 per cent of its in-college members are preparing to follow. Its travelling secretary has visited 80 colleges, held 143 meetings for students, of whom he has been brought into touch with 17,800, his journeys totalling to 14,700 miles. Miss Hodges, the travelling secretary to the ladies' colleges, has also done good work, visiting 31 colleges, 20 schools, holding 20 meetings, and reaching 2000 students."

—The Scottish Free Church reports for 1893 missions in India, Kaffraria, Natal, Livingstonia, New Hebrides, Syria, and South Arabia, with 239 stations; 60 ordained Europeans, 13 ordained natives, 11 licensed natives, 650 native teachers, and a total of 1103 Christian agents; 44 organized churches with 7727 communicants, 6300 baptized adherents, and 295 admitted on profession last year; 387 schools of all grades with 23,839 scholars; and received on the field from government grants (£15,392), school fees by natives (£19,950), and contributions, a total of £39,249.

The Continent.—A Paris correspondent of *Evangelical Christendom* writes: "In France scarcely 5,000,000 out of the 40,000,000 reputed Roman Catholics may be said to be worthy of the name; the rest are non-church-goers, unbelievers, atheists, and anarchists."

—There are in Spain representatives of 14 Protestant churches and societies, and they report 20 foreign male and 29 foreign female missionaries, 41 Spanish pastors, 37 evangelists, 3600 communicants. The American Board and the American Baptist Missionary Union are the only American societies at work. The others are from England, Scotland, Ireland, Switzerland, Germany, Sweden, and Holland.

—Says Professor G. H. Schodde : “ As at present constituted, there are no fewer than 46 different State churches in the 26 States composing the German Empire. Though States have been consolidated in recent years, churches have not been. Of these 24 are Lutheran, 10 are Reformed, 7 are a union of these two, and 4 are moderate. There is no bond of union save in the Eisenach Conference, which meets once in two years, and has no legal or executive powers. The State Church of Prussia holds about two thirds of all the German Protestants.”

—Rev. David Baron writes of a recent tour for Bible distribution : “ From Budapest I went, accompanied by Rabbi Lichtenstein, by Danube steamer, all the way to Orsova. The five days on board, going and returning, was one of the most interesting experiences in my life. A large proportion of the passengers were Jews, and we stopped at 43 stations in Hungary and Servia. We spoke and reasoned with different groups from morning to night, and after lying down in our berths we would hear them discussing among themselves what we had been saying about Christ. Again and again everybody in the large saloon, Jews and Gentiles of all classes, were around us for hours, eagerly listening or discussing with us the claims of Jesus. We took with us a supply of New Testaments in Hebrew, German, and Hungarian, but our stock in the last two languages was exhausted long before we returned to Budapest.”

—When the trans-Siberian railroad is completed it is said that a tour of the world can be made in forty days.

ASIA.

Islam.—In Jerusalem, the “ Holy City,” there are said to be 135 places where liquor is sold !

—The new hospital at Jerusalem, founded by the German Evangelical Church, and carried on by deaconesses

from Kaiserswerth, was recently opened. The old hospital, inaugurated by Dr. Theo. Fliedner in 1851, is no longer adequate ; the new establishment, constructed according to the fullest requirements of modern hygiene, provides accommodation for 60 inmates. The Pasha of Jerusalem was among the distinguished personages who attended the opening.

—Is fuel really so alarmingly scarce in Syria that the Catholic bishop must needs order the Arabic version of Mr. Spurgeon’s sermons to be employed as food for flame ? If so, he should be informed that we have excellent coal enough and to spare.

—The Sultan of Turkey is setting an example which ought to shame many of us, since he is sending out Mohammedan missionaries to Africa at his own expense, for the avowed purpose of checking the Christian advance in that continent. Evidently he does not think the missions to Africa have been failures.

—Some of the friends of the late Theodore Child have raised over \$700 to be used for a memorial. It has been sent to the American Presbyterian mission in Tabriz, Persia, where Mr. Child was cared for during his illness with the cholera. Probably it will be used to establish a hospital-room or bed, to be known by his name.

—Rev. H. Carless, accompanied by a medical student, left Julfa at the beginning of May on an itinerating tour. They visited Kashan, Sultanabad, Burujird, and Nejjifâdâd. At the last-named place 52 Mohammedans and Babis attended the Sunday-morning service. Altogether the tour lasted forty-two days.

India.—Indians are spoken of as though because all are alike Indians, therefore all are Indians and alike. But the Spaniard in character, history, language, religion, does not differ from the Englishman, or the Scotchman from the native of Naples more than the Marathi from the Bengali, the Ooriya from the

Hindustani, or the Madras from the Sikh.—*Sir Auckland Colvin.*

—The English flag in India has given Christianity its first chance to meet Islam on fairly equal terms. Were the same freedom granted in Turkey the conflict between the two systems would soon be quite as earnest as it is in the Punjab.—*Indian Witness.*

—In 1892, 2963 persons were killed by wild animals, and 19,025 died from the bite of poisonous serpents. The government paid 107,974 rupees for the destruction of 15,988 wild animals, and 9741 rupees for the destruction of 84,789 snakes, and 81,668 cattle were killed by the wild animals and the snakes.—*Dnyanodaya.*

—Mr. H. J. Scudder, of the Arcot high school, speaks of the Palar Anicut, a large dam of solid masonry, a mile long and some 8 feet high, built across the Palar or Milk River, to direct the water into half a dozen or more channels for irrigation purposes. The water thus saved is stored in over 50 huge reservoirs, from which it is drawn as occasion demands. Mr. Scudder justly adds that “the fact that thousands of lives have been saved and thousands are yearly helped by this project, is but one of the many lasting testimonies to the benefit of English rule in India.”

—For twenty-three hundred years the Buddhist priests of Ceylon have met once a fortnight for solemn confession of their sins. Kneeling in the chapter-house in pairs, each on a little mat of brown paper, they tell their faults to one another in a low voice. Seated then in two long rows, the senior priest at the head, the rest kneel down, bow to him, and ask him to absolve them from their sins. He does so, and they in turn absolve him. This form is repeated very tediously for each priest present. Among the 227 rules in regard to which they must make confession are many important matters, and also many trifles, as that in eating they should not put out their tongues, smack

their lips, or lick the fingers, lips, or bowl.

—Well does Mr. Powers reply to Mr. Gandhi: “No one who has lived in an Asiatic community and observed the treatment of women and other domestic animals, whether kept for breeding or industrial purposes, will be imposed on for a moment by the implication that the Hindus abstain from flesh from motives of humanity. . . . Their aversion to killing cows is pure superstition. . . . Now, if abstaining from meat fosters the belief that there is a god under a cowhide, it is the duty of missionaries to eat meat three times a day, if thereby they may help to convince the dupes of Brahmin superstition that beef is diet and not deity.”

—It is said that an elephant has been taught to “take up the collection” in some of the Hindu temples. He goes around with a basket extended from his trunk.

—It appears that we must not forget that, as a missionary writes, “the women of India are not all shut up in zenanas, and unapproachable to men; by far the large majority in Central India are free to move about and hear whatever is going on. Only the few, and these of the wealthier classes, are shut up in zenanas. To be sure, the women are not as easily reached as the men; they do not stand as far forward in the crowd, nor are they so ready to ask questions; but, nevertheless, round their doorways, on the verandas of their houses, and on the outskirts of the crowd, many hear just as eagerly and to just as much advantage.”

—Another beheld this strange spectacle: “It was one morning, and within the temple of the sun god in Hazaribagh. I was passing along the road, and had just reached a large tank, where people bathe themselves and wash their clothes, when I heard the voice of a man singing in the adjoining temple. We approached and entered the door. There, lying on the ground before his idol god, banging his head on the floor, was a

man. He was singing most earnestly, and his voice was not unmusical. Presently he rose, and standing on one leg before the idol, began to sprinkle it with water. After this he rapidly walked round the outside of the temple singing all the time, and then again returned to his position before the idol. Shortly after this he raised from the ground a little brass *lota* in which were curds, and left to offer these curds in another temple to Mahadeva or Shiva. This was part of his morning's work before going to the Kacherri, where he is employed as a Government clerk."

China.—When a medical missionary in Southern China went first to his station, and began his works of healing, he was called "the foreign devil." Now he is known as "the angelic healer from beyond the seas."

—Several Chinese temples have a bell at the entrance, so that each devotee as he passes in may announce his arrival to the deity. A good idea, certainly.

—When babies in China are a month old they have their first birthday party. Their heads are shaved, and they are dressed in no end of clothing, just the same shape as grown-up people's, consisting of trousers and jacket, and a cap which so completely covers them that you can only see part of a tiny face. About four o'clock the guests arrive. All are supposed to give a present—a toy, clothing, or a piece of silver wrapped in red paper. When any of our Christians have a "party" of this kind they invite the missionaries, and we have to eat all kinds of funny things, such as birds'-nest soup, which is very good, sharks' fins, and eggs that have been buried for years and have turned black, using, of course, not knives and forks, but chopsticks.—*Children's World.*

—Lilian F. Reeves has been writing for the *Pacific* some most entertaining letters full of incidents which occurred to her and other women while on a missionary tour in the interior 225 miles up river from Canton. One of the party

was Miss Dr. Halverson, who has since endured the fury of a mob.

—About August 17th Rev. James Wylie, of the United Presbyterian Mission in Manchuria, without the least provocation, was assaulted by Chinese soldiers, was kicked, beaten with clubs, and hacked with knives, so that he died soon after, the officers meantime merely looking on.

—Whatever else may result from the lamentable war in Korea, it cannot but further the progress of Christianity and Western civilization in each one of the three countries immediately concerned.

—Dr. Corbett, of Chefoo, writes: "Last Sabbath evening 40 persons remained to an after meeting, saying that they had resolved to accept Jesus as their Saviour and hereafter live Christian lives. Since January 6th, 46 have been added to our church on profession of faith. Lately, on a journey in the interior, a widow of eighty-two asked for baptism, together with a son aged fifty-eight and another forty. A man aged seventy-nine also asked to be baptized.

—On last Christmas Day Rev. Mr. Lam, a Southern Presbyterian missionary of Chening Chow, returned from 51 days' itinerating in the country. During that time he had travelled over 400 miles, walking 330; visited all the large cities and dozens of villages, preaching, selling books and medicine to the sick. He was assisted by 5 native helpers, 4 preachers, and 1 doctor. They thoroughly canvassed his parish, which consists of 15 counties and 5,000,000 people. They were everywhere kindly received and well treated. In many places much interest was manifested. The district of the other missionary, Mr. McLaughlin, is still larger, and equally open to the Gospel. There are no other Protestant missionaries.

Japan.—The mother-in-law of the Mikado was recently ill, and though having 423 physicians in attendance, she recovered. A Buddhist priest said

that the cause of her illness was the introduction of railways!

—The old nobility of Japan is called the Samurai, of which there are about 200,000 members. The order is governed by 60 dukes, and each family has a coat-of-arms which belongs to it and which no one else can use. The leading principle of the Samurai is patriotism to the death.

—Japanese patriotism is marked. It is said that all news of victory over the Chinese sets the population wild with enthusiasm. The supply of volunteers for war service exceeds the demand. Japanese professional wrestlers, of whom there are many, have offered their services to be formed into an organization of "strong men," and a Japanese newspaper "estimates that Nishinoumi, the champion, would be a match for nine and two thirds Chinamen."

—Patriotism ranks high among the virtues, but even patriotism may be in excess, or may degenerate into an insane and criminal passion. As witness the action of the Tokyo Presbytery in recently deposing from the ministry Rev. Mr. Tamura, a gifted, consecrated man, and only because he wrote "The Japanese Bride," published by the Harpers, which sets forth some of the ideas and customs of his countrymen that are by no means what they ought to be. The truth of what he said is not called in question, but it was unpardonable disloyalty to tell it to the world. What the Christian "world" thinks of this absurd ebullition of unrighteous wrath is seen in these phrases which are applied thereto: "Ecclesiastical proceeding;" an "ecclesiastical earthquake;" the "ecclesiastical guillotine," etc. Well might the missionaries protest.

—A recent debate at the Postal and Telegraph School shows very fairly the present status of woman in Japan. The subject of debate was the question as to the employment of women in the post-offices and telegraph offices. The result of the debate was a strong ma-

majority in favor of the following resolutions: 1. It is a virtuous custom of Japanese women from olden times to remain at home and to apply themselves to their domestic duties. Should they be employed in the government service the consequence would be the neglect of domestic affairs, and a possible disturbance of family relationship. 2. Women are by nature passionate and difficult of control. 3. Women, being devoid of the power of judgment, are unsuited for postal affairs, which require knowledge of an abstract and inductive character. 4. While it is of primary importance in postal affairs to strictly observe secrecy, the want of caution in women entirely incapacitates them from undertaking this responsibility.—*John L. Dearing, Yokohama.*

AFRICA.

—In Tunis, Sidi Ahmed, a recent convert from Mohammedanism, after enduring much persecution, was arrested on baseless charges of such insanity as made it unsafe for him to go at large, and was held for two days; but then the French authorities, finding he was of a sound mind and had done nothing in the least culpable, secured his release.

—Not long since Mr. T. E. Alvarez, of the Church Missionary Society, accompanied the Governor of Sierra Leone, by the latter's invitation, on a tour to Falaba, a town some 200 miles in the interior. Five hundred out of the 600 miles covered on this journey were made on foot.

—According to Belgian statistics, there were imported into Congo State last year 18 cannon, 7544 rifles, 1,119,898 cartridges, 3,553,470 caps, and 1,783,710 litres (about 445,927 gallons) of brandy. It is much to be feared that life-giving forces were not sent in either quantity or quality at all to match the deadly weapons and deadly drinks.

—The Bakalanga live in constant fear of witches. One day a poor cripple came to the missionaries and asked for work. But what could they give him

to do, for both his hands were cut off? His wish to be herdman was granted. He was once healthy and strong. One day a man came to him, asking assistance in getting a girl for a wife. He refused. A short time after the other man died, and the witch doctors accused the now cripple of having caused his death. A relation of the dead man went and cut off the young man's ears, nose, and upper lip. His head looks now almost like the skull of a dead person.

—A careful estimate, based on all available sources of information, brings out the total weight of diamonds exported from South Africa down to the end of 1892 at 50,000 carats, or something over 10 tons! The value of this mass of gems would be, roughly, about \$350,000,000. If heaped together, they would form a pyramid 6 feet high on a base of 9 feet square.

—Mrs. French-Sheldon, who a year or two since pushed her way far toward the interior of the Dark Continent, and who says she "hates the word missions," is to found a state about 600 miles north of Zanzibar, and on either side of the Juba River for some 450 miles inland. She has heard from 3000 Americans who are anxious to go, and thinks that \$50,000 will suffice for laying foundations. Some time next year the pioneers will be on their journey.

—The Bishop of Nyassaland told an interviewer that of 9 missionaries who sailed with him in February, 1893, 4 have died and 2 have been invalided.

—Dr. Laws says: "On the shores of Lake Nyassa, a few years ago the habitation of cruelty, there are now Christian schools with 150 teachers and 7000 scholars."

--In response to an appeal put forth during Lent at Mengo, Uganda, by the missionaries, 25 men and youths offered themselves for evangelistic work, and 13 of the number were solemnly dismissed by the congregation at Easter, 3 going to one of the Bayuma Islands,

and the others in couples to the Sese Islands.

ISLANDS OF THE SEA.

—One contrast between now and fifty years ago, when it was decided to undertake mission work, is the decrease in the population of the New Hebrides. When the Geddies landed on Aneityum in 1848, the population was about 4000, and Rev. John Inglis estimated that it must have been at one time 10,000 or more. In 1880 it was reduced to 1200, and in 1893 to 710.

—The Christian world will not forget Dr. Paton as he returns to the New Hebrides, the scene of his remarkable toils and triumphs. Not many missionaries have been permitted to bestow such large measures of blessing both in the field and also upon the churches of America and Great Britain.

—We need not be at all surprised to learn that, excited by a political trouble in Fiji, at the instigation of their chiefs, some of the natives have returned to their old-time devil worship, or "Luve Ni Wai," as a way out of the difficulty, the pretender saying he had received revelations from the old gods of Fiji. During the revolt they raided several towns, massacring people and mutilating and eating the dead, after the custom of fifty years ago. This was the first act of general cannibalism since 1876.

—In view of the large number of Japanese at the Hawaiian Islands, and also of the long acquaintance of Rev. O. H. Gulick and wife with the native Hawaiian people, it has been deemed advisable that, though still connected with the Japan Mission, they should remain on Hawaii. In a recent letter from Honolulu, Mr. Gulick says: "We have now 9 Japanese preachers and evangelists, very valuable men, laboring for their countrymen in these islands, the most of them supported by plantation funds for the benefit of the laborers. Of these 9 men, 4 are on Hawaii, 1 on Maui, 2 on Kauai, and 2 on Oahu."

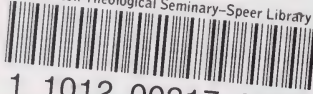
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